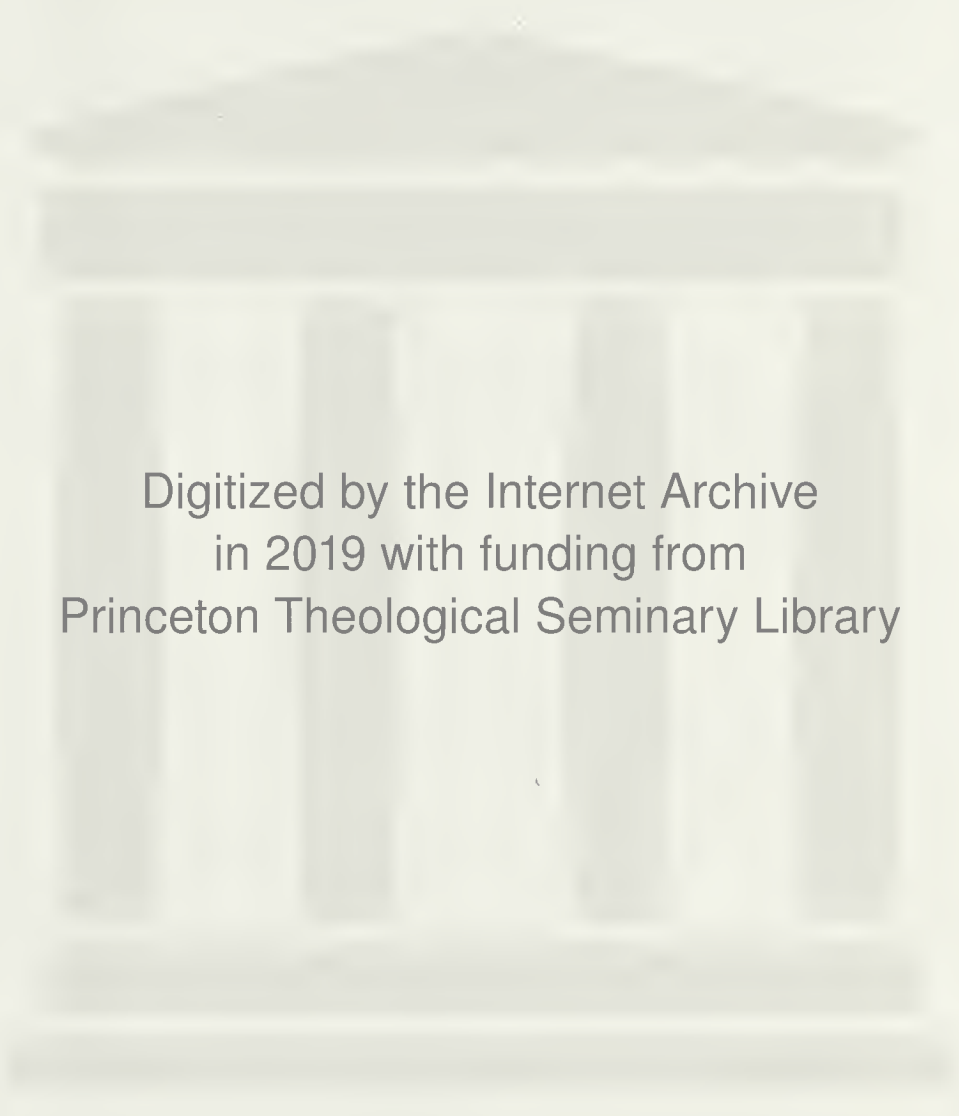




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Brocas, Thomas

The beauties of divine truth



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THE
BEAUTIES OF DIVINE TRUTH,

OR THE

Scriptures illustrated by the Scriptures;

BEING

A Key to those Texts, which to some People seem hard to be understood: those Texts, upon the misconstruing of which, Calvinists build their Doctrine of 'The Election and Predestination of Gentiles.'

OR A

Complete Refutation of Mr. Scott's Remarks

UPON

"THE REFUTATION OF CALVINISM,

By George Tomline, D. D. F. R. S. Lord Bishop of Lincoln,
and Dean of St. Paul's, London."



BY THOMAS BROCAS,

Author of "Force of Revealed Truth over Long-Triumphant Error,"
"Universal Goodness," "God no Respector of Persons," &c. &c.



"IF, BY THE ADVICE OF A CERTAIN POOR MAN, GROANING TRUTH SHOULD BE
DELIVERED FROM UNDER THE BONDAGE OF VAUNTING ERROR--LET NO ONE
DESPISE THAT SAME POOR MAN."



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P R E F A C E.

SEEING judgment hath passed upon all men, for that all have sinned; that cursed is every one who continueth not in all things written in the book of the law to do them, no doctrines can be of equal importance to men as are the doctrines of human redemption: and how good men can call them, "Non-essentials, speculations," &c. is hard to say. As these doctrines, in which every soul is deeply concerned, are made so plain in the Scriptures of truth, that a child, not self-wise, may easily understand; it is still harder to say, why so many good and learned men have widely differed about them. And as learned doctors here so widely differ, to some it has appeared something bordering on insanity, for an illiterate person now to offer to settle the dispute. In answer to this, let it be observed, the author of these pages had always his favourite amusements: these he pursued with all his might, devoting every five minutes he could either get or steal to his favourite amusement. Being taught to revere the Bible, from four to seven years of age, his mind was bent upon learning to read it; from seven to seventeen, he ardently pursued other amusements; and from seventeen to twenty, amusements of quite another kind. About this time he began to feel himself a sinner: a soul undone. His amusements now afforded him no pleasure: and he was led seriously to think upon another world; of the truths of that book he was in his infancy taught to revere and love; and to inquire earnestly how he might save his never-dying soul. From this time, till he was about fifty, the amusement to which

he devoted all his spare moments was, searching, studying, and making remarks upon the Scriptures. Never did man search more diligently for hidden treasures, than he during that time searched the sacred volume, with a view of knowing, doing, and enjoying the will of God, as there revealed. As it was his lot, for many years, to sit under none but a Calvinist ministry, with grief of soul he often heard doctrines, that appeared a flat denial of the revelation of God, called, "The clear Gospel," "Evangelical," "The unadulterated Truth," "Doctrines of Free Grace," &c. &c.

In the year 1806, a poisonous little pamphlet, (though written by a good man, a dissenting minister,) was, by Calvinists of every denomination, industriously circulated in this neighbourhood. One of these was put into the hands of the author of these pages, by a dear friend of his, a Calvinist. Reading a few lines, and seeing its dangerous tendency among simple and poor people, especially as it was only charged three-pence, he exclaimed to his friend, "If my life is spared, I will publicly answer this." He did so, and was answered; but he completely refuted, and silenced the author of the little pamphlet. From that time to this, he has devoted every spare five minutes he had, to the refuting one Calvinist or another. This, therefore, is now become his favourite amusement; and feeling himself complete master of it, he has promised the public to pursue it, as long as it may please God to spare his faculties, let the defenders of Calvinism be whoever they may. Seeing the shortness of life, and being in a trade which demands his daily and almost constant attendance, he is much grieved he cannot give the whole of his time, as he has given the whole of his heart, to this work. But having a family, and knowing that "he who provides not for his own, especially those of his own household, has denied the faith, and is worse than an infidel;" while he strives to be fervent in spirit, he willingly is "diligent in business, striving to serve the Lord."

The chief and leading point in dispute, between his lordship the Bishop of Lincoln, and the Rev. Mr. Scott, Rector of Aston Sandford, is, Whether or not it is the real “will of God, that all men should be saved, and come to the knowledge of the truth;” or whether as many will be saved at the last, as ever God willed and designed should be saved: that is, broad being the way, and wide the gate, that leadeth to destruction, whether as many walk in the narrow path that leadeth to eternal life, as ever God designed should walk therein. His lordship has proved, from the plainest Scriptures, that in mercy God has done every thing, on his part, for the salvation of this guilty world, which, as a wise and just God, he could or can do; that, by his grace, “his Son has tasted death for every man,” and his Spirit is the light of every man that cometh into the world; that while he waiteth to be gracious to all, (and his mercy is on them that fear him throughout all generations, whether they are under a Jewish, a heathen, or a Christian dispensation,) he is quite sincere in willing the salvation of all; and if he be sincere in willing the salvation of all, then his dear Son must have made it possible that every man might be saved, when he made “a propitiation for the sins of the whole world,” without respect of persons, as much for one as for another. Mr. Scott endeavours to prove, that though, in a sense, Christ tasted death for every man; that though, in a sense, he willeth the salvation of all; that though, in a sense, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; yet all this is in so limited a sense, that as a sovereign he, for reasons only known to himself, designedly withholdeth the will to, and the absolutely necessary means of, salvation from most men—from all but those Mr. Scott calls “the elect:” and the first text of Scripture he quotes in proof of any thing, he brings forward in his preface, page v. as proof of this. Although it may not be common to enter into argument in a preface, yet as Scripture is here so quoted,

to prove a certain doctrine, as to form a fair specimen of what runs through his whole "Remarks," and throughout all his writings, I shall stop, and shew that the Scriptures here quoted have no more to do with the personal election to salvation, or personal rejection from salvation of Gentiles, than they have to do with their circumcision.

Mr. Scott says, "Regeneration also, being a new creation, by the omnipotent power of the Holy Spirit 'dividing to every one severally as he will,' must be purposed and intended; and, considering the prescience and unchangeableness of God, 'the eternal purpose which he has purposed in himself,' can hardly be excluded; or the conclusion, that those whom he thus regenerates, he will 'keep by his power through faith unto salvation.' Of this concatenation his lordship is aware; and it would not have answered his design, to refute these latter doctrines, and leave the other unassailed." I know not of what his lordship is aware, or exactly what might be his design; but I am aware Scriptures are here made use of for a purpose God never intended, and my design is to prove it. "Regeneration also, being a new creation by the omnipotent power of the Holy Spirit, dividing to every one severally as he will." Here the idea is, that the same omnipotent power, in the same uncontrollable way and degree, is exerted in the regenerating of a human soul, as was in creating worlds. That as he created so many by his power, and not one more; so by that same uncontrollable power, he regenerates just so many souls, and no more, according to his own divine will. And Mr. Scott gives us half a text out of 1 Cor. xii. 11, as proof: "Dividing to every one severally as he will." I have almost a mind to transcribe the whole chapter, and then ask, Is there not an awful prostitution here of the word of God? a few verses must suffice: "But the manifestation of the Spirit is given to every man to profit withal: for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the

same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, *dividing to every man severally as he will*. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit," ver. 7—13. Here the different gifts of the Spirit of God, in the true body of Christ, those which have all drank into his Spirit, are as clearly set forth as God could express them; yet thirteen syllables are extracted from this divinely-inspired chapter, to prove that God, by omnipotent power, regenerates so many, and, according to his divine prescience, leaves the rest unregenerated. Reader, do these words prove this? Did God inspire them with a view of proving any such thing? The next quotation is from the Epistle to the Ephesians, partly from chap. i. 9, and partly from chap. iii. 11. Paul, speaking of the high vocation of the apostles who first trusted in Christ, according as they were predestinated, that the mystery hid from ages might be revealed to them; that thereby God in mercy might gather together in one all things in Christ, says, "Wherein he hath abounded towards us, in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure: that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsels of his own will: That we should be to the praise of his glory, who first trusted in Christ," chap.

i. 8—12. Having completed his sentence, and to give a proof of their apostleship, and that God had owned their work, in sealing with his Holy Spirit those who had believed in the apostles' preaching and doctrine; he immediately, in the next verse, (13,) addresses the Ephesians, saying, "In whom *ye also trusted*, after that *ye* heard the word of truth, the gospel of *your salvation*; in whom also, after that *ye* believed, *ye* were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," &c. &c. But I shall have more fully to enter upon this in the body of the work.

In the third chapter he resumes the subject, and shews again for what end these holy apostles were predestinated, chosen, called, and faithful; and says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: to the intent that now, unto the principalities and powers in heavenly *places*, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Now whichever of these passages we take, (as a few words, or syllables, are extracted from each, and put together by Mr. Scott to make one text,) we see plainly the intention of the Holy Ghost in inditing these passages, and predestinating these men. It was for the divine, the god-like, the benevolent purpose, of gathering together in one all things in Christ. It was "to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ." Here is a purpose, an eternal purpose, and predestination worthy of a God. But this was not the purpose in time, which Mr. Scott had in view, in uniting these two half texts, chap. i. 9, and chap. iii. 11. In making one text out of two, his purpose was, to prove that, in

regenerating souls, God takes in one, and leaves out another, "according to his eternal purpose;" and, that those he takes in by regeneration, "he will keep by his power through faith unto salvation." This last half text is from 1 Pet. i. 5.

The holy apostle, himself a Jew, writes to his beloved brethren, the scattered believing Hebrews, the children of the covenants and promises, the elect of God; and says, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Now how this can be construed into an absolute promise to individual Gentiles in our day, that God *will* keep those of them whom he hath regenerated through faith unto salvation, I leave to Mr. Scott to explain, and to make as plain to his readers as he can. At the same time, he will excuse me, when I positively declare, the Scriptures here say no such thing: nor is there the most remote intimation in these verses, or in the chapter, of any promise made to Gentiles; no, nor, indeed, strange as this may appear, not in the whole epistle. It was intended for, and directed to, another people, the elect of God, the royal nation, those who were, till lately, as sheep going astray, but were now returned to the Shepherd and Bishop of their souls. And although the Gentiles are twice mentioned by name in the epistle, they are only mentioned as the people among whom these elect were scattered. But to the words: "Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation."—"For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine,

revellings, banquetings, and abominable idolatries." I leave readers to find out, how these passages, either separate or united, can prove that certain individual Gentiles are regenerated according to God's eternal purpose, and unavoidably kept by the power of God to salvation.

I cannot help thinking there was some wisdom displayed by Mr. Scott, in not telling where these half texts were to be found; he only incloses them "thus," in inverted commas.

It has been observed, this paragraph is a fair specimen of the manner of Mr. Scott's quoting Scripture throughout his "Remarks," and, I am afraid, throughout all his writings: and the answer here will also be found a tolerably fair specimen of the answers to his Remarks in the following pages.

As I have no favour to ask of his lordship the bishop of Lincoln, nor any thing to fear or hope from Mr. Scott, or any of his party, only that they would, for truth's sake, for Christ's sake, read with candour and a teachable spirit; it will not be expected, that I shall write designedly, either to please the one, or to displease the other. My business is, to defend revealed truth, and expose error, wherever and with whomsoever I find it. I am now to examine, whether Mr. Scott gave himself time to think deeply, to investigate thoroughly, before he wrote so copiously.

In controversy, offensive words, if we stand to the truth, will, I think, unavoidably occur. In defending Gospel revealed truths, in which every human soul is deeply concerned, I shall consult no individual's momentary feelings. Mr. Scott informs us, he is an old man, and has been busily employed in preparing works for the press, considerably more than thirty years. This will prove a lasting misfortune to many, if those works are all like his favourite Sermon, published thirty years ago; or like his "Remarks," recently published. Old as he is, we suppose his lordship the bishop of Lincoln is still older; and it is now many years since the author of the following remarks was young. If,

therefore, Mr. Scott claims honour because of age, and thinks his works ought to be read because of his seniority, I have some claim to the attention of the public on the ground of age also. And if he has an advantage over me as to age and learning, I possess an amazing advantage over him now; in that as soon almost as he began seriously to think, he began busily to write, and has been “employed in preparing works for the press ever since;” while it was my lot, to continue to read seriously, and think deeply on revealed truths, for my own immortal soul’s sake, for more than thirty years, before I durst begin to write on the Scriptures.

Of all studies, there are none which render the student such solid, such soul satisfaction, as studying the Scriptures, with a view of knowing, enjoying, and doing the will of God there revealed. Our common Lord, our divine Master, does not simply command, “Read the Scriptures;” but, “How readeest thou?” —“Search the Scriptures; for in them ye think that you have everlasting life, and they are they which testify of me:” and if the using “of the office of a deacon well, will purchase a good degree, and great boldness in the faith which is in Christ Jesus;” O what boldness will searching the Scriptures now, with the intention of knowing, doing, and enjoying the will of God, inspire, when death appears in view, and at the judgment-seat of Jesus Christ. That trying hour, and that tremendous day, I shall endeavour to keep in view, while I am examining Mr. Scott’s “Remarks,” and answering his arguments.

One thing I have to observe, as a great misfortune in Mr. Scott.—Thirty years ago, he was remarked as a very bad speaker, making use, in his sermons, of a vast many words, to express but little. Hence, that a good speaker, such as the then Dr. Peckwell, or the Rev. Mr. Fletcher, would say as much in fifty words, more impressive, and with greater effect, than he would in a hundred and fifty. This misfortune attends him in writing; if possible, to a greater degree than in his

preaching; and hence the length of his "Remarks," or the bulk of his book, in answer to his lordship the bishop of Lincoln; and hence, some of his long sentences are so in and out, round about, that if he were not a clergyman, with an education, plain people would say, they were scarcely intelligible. Take one instance from what is before us, in the preface, page vii. "It could not," says Mr. Scott, "be supposed, that 'the Refutation' would be left unanswered, by the whole body whose principles it assails: and as the author of these Remarks is one of the senior writers of that body, it was not unnatural for him to think, that hoary hairs might be attended with some abatement of that eagerness of spirit, which is unfavourable to the discussion of such subjects, and making remarks on statements, in which there are many things suited to discompose the mind; not to speak of higher sources of meekness, and self-government, which either are, or ought to be, found in 'an old disciple.'" Mr. Scott must have known what he meant to say, and they are welcome to pick out his whole meaning here that can; but, I say, a plain man, with less learning, would have expressed the meaning in half these words. And hence the reading of his "Remarks," it appears, has proved such a heavy task to the purchasers of his books; and hence, a bookseller, returning from his annual journey in the country a few days ago, calling on me, was smiling, and saying of a good customer of his, a respectable gentleman in the country, whom he had visited that time twelve-months, and who ordered Mr. Scott's "Remarks" from him. As he had possessed this book now more than eleven months, he asked, "Well, Sir, and have you read Mr. Scott yet?" was answered, "Yes, read him, yes, to be sure, and I like him; the bishop has no chance with him." But before the bookseller left the house, he unfortunately put his hand on the book, and finding more than eleven parts of it not cut, he said, "Why, Sir, you cannot have read this, for it is not cut yet:" to which he was

answered, "Well, I have read enough of it: I am convinced Mr. Scott is right, and the Bishop is wrong." And this seems to have been the case with the copy I am answering; for though, in a few months, it has been purchased four times, and the second purchaser bought it for two-thirds of its former price, it seems never to have been all read to this day: and this, I apprehend, is the case in general. Calvinists will buy Mr. Scott's books, for he is their senior writer; but when they get into his "Remarks," the mind flags, they soon find nothing new, not one striking, forcible argument; nothing instructing, nothing entertaining; not an idea they were not acquainted with; that though whatever is wanting in quality, is abundantly made up in quantity, the quantity does not do, even with intelligent Calvinists, because the quality is not exactly what they expected.

Having said so much in preface, upon the preface to Mr. Scott's book, that I may not have continually to recur to these defects, I beg leave to say a few words upon the very first sentence of his "Remarks." His words are: "It being the plan of this publication, to follow the 'Refutation of Calvinism' from page to page, without any other method, it is needless to retain the reader with any formal introduction." Now it is remarkable, that from this page, down to the last of the "Remarks," this plan is never once acted upon: but step by step, from page to page, Mr. Scott goes before the Refutation, sets his lordship at his footstool in a note, says what he will of him, and then calls him up, as being answered and completely refuted. This was the very first thing in his book, which struck me with amazement, as I believe it is such a compliment a rector never paid his bishop before: nor is it, indeed, very common, in questions and answers, for the answer always to be set before the question.

Let it ever be remembered, however, that though the difference between pious Calvinists and their opponents is very great, they all agree that power alone belongeth

unto God; that as when man was without strength, Christ in mercy died for the ungodly; so when God in mercy sends Christ to bless us, in turning every one of us from our iniquities, that power, whereby we believe on him, and take him for our Saviour, our all, comes alone from him also;—whether we are able finally to resist that power or not, is where we differ. But in the matter of the origin of power, wisdom, and goodness, undeserved goodness, and mercy, we sweetly all agree. His is the power and the wisdom; so his shall be the glory and honour, for ever and ever. Amen.

THOMAS BROCAS.

N. B. In reviewing the following sheets, the author is afraid the reader will think he has dwelt too long upon the four main pillars of Calvinism. He has only to make this apology: The errors here rooted up have been cunningly laid, and have sunk deep in the minds of most Calvinists. This being done, tediousness is avoided as much as possible, however long it has been found necessary to dwell on some articles, and to return again and again to some of those articles.

THE
BEAUTIES OF DIVINE TRUTH.



MR. SCOTT, it is believed, is a good man; being a good man, he wishes to do good, and to lead sinners in the right way: so far he is respectable. And if mistaken, his mistakes seem to have arisen out of some notions he has got of "divine prescience;" a certain something the Scriptures are silent about, and neither angels nor men know any thing at all of. Having imbibed these unscriptural notions, certain Scriptures have been laid hold of, and brought forward as a defence of these notions.

In two chapters of the Bible, the word "predestinated" is found, Rom. viii. and Ephes. i. Hence it is concluded, all that are saved in time, were personally and exclusively predestinated to it from eternity; nor could things happen otherwise than they have.

"Elect" is a word found written by Isaiah in three chapters in the Old Testament; and in three out of four of the evangelists the same word is used, Matt. xxiv. Mark xiii. and Luke xviii. St. John never mentions the term, or makes use of the word; and in twelve or fourteen places in the epistles, (Rom. viii. ix. and xi. Col. iii. 1 Thess. iv. 1 Tim. v. 21. 2 Tim. ii. 10. Titus i. 1. 1 Pet. i. 2. and 2 Pet. v.) the word "election," or "elect," occurs; and once in 2 John. Though these, I believe, are all the places in Scripture where the words "predestinated," "elect," or "election," is found, and not one of them speaks a word about elect Gentiles, or predestinated Gentiles; yet

Mr. Scott, "prescience" in his view, has concluded, that all who ever will be saved, were personally and exclusively predestinated to be the elect, who should be regenerated by the omnipotent power of God, and so *will* be kept, through faith, by the same power, infallably unto eternal salvation.*

Upon the doctrines of universal redemption, and God's good will to save all men, the Scriptures are so full, so pointed, that Mr. Scott, not like Calvinists in general, acknowledges them to be Scriptural doctrines; yet that God only so wills the salvation of all, as designedly to withhold the means and power of salvation from most men. That provision being made for the salvation of one as well as the other; nothing is wanting to effect that salvation in all, but a proper will and inclination in man, which is the prerogative of God alone to give; "dividing to every one severally as he will," he gives it to all the elect, and withholds it from all the non-elect.

The only difficulties I have, in refuting Mr. Scott, is the dreadful length of his book; and his avoiding, through his first volume particularly, the fully and plainly declaring his sentiments.

He calls himself a Calvinist, and professes to write for that body; yet when the worst part of their doctrines are brought forward, the catching him defending those doctrines, is like catching an eel by the tail.

As my business is to defend truth and expose error, I shall now examine those Scriptures, upon which Mr. Scott builds his doctrine of personal election of Gen-

* In a late publication, "Force of revealed Truth over long-triumphant Error," the author has collected all the above texts, and quoted them with their several contexts; so that a person with common sense, and an honest, upright heart, longing to know the truth, that he may obey it and enjoy it, in an hour, may see all that the Bible says about predestinated, the elect, or election; and may see also who are called the elect, and to what the doctrine is applied. And I appeal to every man, who has given himself the trouble to examine those passages, whether the applying them to us poor Gentiles now, is not only profound nonsense, but presumption.

tiles unto salvation; and then appeal to the public, whether he does not build a doctrine, of the election of Gentiles, upon Scriptures which say not one single word about any such thing?

With a view of making men believe there are certain Gentiles, as observed above, to whom God has bound himself “to give a new heart,”—“to sprinkle clean-water upon them,”—“to call them to the adoption of sons by Jesus Christ,” according as he hath predestinated them before the foundation of the world, Mr. Scott calls them “a remnant, according to the election of grace;” speaks of the Almighty making them to differ from other people, the same as he makes angels differ from men, or men from brutes; or the same as he makes the eye to differ from the foot. For the establishing of these favourite sentiments, he frequently quotes the following Scriptures: Ezek. xxxvi. 26, 27, Ephes. i. 3—12, 1 Cor. iv. 7, and Rom. xi. 5, 7. Upon these four Scriptures, as upon four corner-stones, or four main pillars, he builds his favourite fabric: and although other half texts from the Bible, and quarter sentences from the Prayer-Book, are quoted; they are generally quoted as props, or ornaments, to these, and not as foundation-stones. To begin, then, with the first of these sacred passages, Ezek. xxxvi. 26, 27; this being the chief pillar, and that which Mr. Scott rests most upon, and quotes it, in his first volume, eight or ten times; see pages 23, 27, 61, 120, 191, 197, 204, 246, &c.

Translating a passage from Melancthon, part of which his lordship the bishop of Lincoln had brought as a defence of his doctrine, and which, by the bye, had it been from the oracles of God, as it was from the best and most pious of all our reformers, would, without going any farther, fully have established all his lordship wants to prove, and which ends as follows: “But though, in the corruption of nature, the image of God being defaced, these things known do not shine forth, yet they remain; but the heart resists, and

certain doubts rush in, which seem to contend against these known truths:" Mr. Scott says, "The reader will observe, that all, except the last sentence, is spoken of man as God at first created him; *sed cor repugnat*, the heart resists, clearly establishes our sentiments, and shews the need which we have of "a new heart," in order to walk in "newness of life;" make the tree good, and his fruit good, for a corrupt tree bringeth forth evil fruit." And then supposing, from this, that there were elect Gentiles among us, to whom the promises of regeneration were made, and fully exemplified in every one that believeth; in page 27, the text is quoted again, with some small additions, thus: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my own Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—"Do not err, my beloved brethren; every good gift, and every perfect gift, is from above, and cometh down from the Father of lights," &c. &c. And as a farther encouragement to those elect people, though Gentiles, to look for the fulfilment of these divine blessings, because made exclusively to them, in page 29, he says, "The duty and necessity of prayer, as well as exertion, are undeniable: but the Lord teaches us to give the honour to him, even for a heart and disposition to pray: 'I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication,' &c. Zech. xii. 10." In page 61, he says, "To the same import are the promises of a new heart, and the prayers grounded on them;" and page 120, we are told of these favourites, "He hath fulfilled his promise in their case: 'I will put my laws into their mind, and write them in their hearts, even these two great commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as

thyself.' ” And what is remarkable, Mr. Scott quotes Jer. xxxi. 33, as cited by St. Paul, Heb. viii. In pages 190 and 191, Ezekiel is again quoted, thus: “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you; a new heart also will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and ye shall walk in my statutes, and ye shall keep my judgments and do them.” Did not the apostle allude to the outward sacrament of baptism, under the Gospel dispensation, in the same manner as Ezekiel referred to the external ceremonies of the Mosaic law, namely, as shadows? and substantial spiritual blessings of “regeneration, and renewing of the Holy Spirit,” to inward holiness, manifested by walking in newness of life?” And page 197, Ezekiel is brought in again thus: “If we know that he is righteous, we know that every one that doeth righteousness is born of God.” Here regeneration is spoken of as evidently to be known by its effects, even the uniform, righteous conduct of the regenerate. “A new heart also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

The above are great and precious promises, God in mercy made unto the fathers by the prophets. But in these last days, he hath spoken unto us by his Son. Did that dear Son, who spake unto us as never man spake, in teaching the children of men, ever apply the above promises, Ezek. xxxvi. 25—27, to Gentiles, as promises made to them? Did he ever give Gentiles to understand, from such promises, that, in some day of God's power, they might expect a new heart and a right spirit? Or did ever any of his inspired servants, Peter, James, John, or Paul, find out that these, or those similar promises in Jer. xxxi. and xxxiii. were then, or ever could be, applicable to Gentiles? If ever

the Lord Jesus, or any of his inspired servants, applied them to Gentiles; then, however the prophets worded their prophecies, Mr. Scott has done right in making the use of them he has, and of building upon them the doctrine of election and predestination of Gentiles as he has. But if we should prove, these promises were made unto and for another people by name; then Mr. Scott has done wrong, notwithstanding the hundreds of precedents he had, and notwithstanding his "seniority." We must stand or fall, by every word that proceedeth out of the mouth of God. We shall now, therefore, try this doctrine by that word.

Israel was a people, "to whom the Lord was nigh in every thing they called upon him for." Moses, at the close of his last sermon, said unto them, "Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places," Deut. xxxiii. 29. To them he appeared of old, saying, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," Jer. xxxi. 3. His Son, the darling of his soul, was in them; the Saviour of the world was to spring out of them. This promised holy seed was the substance of them, or they had long before "been made like Sodom, or like unto the people of Gomorrâh." For the sake of this seed, he said of that nation, "Destroy it not, for a blessing is in it." As, therefore, Jehovah had kindly and condescendingly entered into covenant with their father Abraham, to make them an universal blessing, he preserved them as the apple of the eye; he raised up Pharaoh to thrust them out of Egypt; that, by their strange deliverance, his glorious name might be declared throughout the earth; "He rebuked mighty kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." The bringing his first-begotten into the world, was the grandest object God had in view; and it was appointed

and promised, our Lord should spring out of Judah. Therefore, for their sakes he drove out and destroyed nations mightier than they. The goodly land, the land of Canaan, spued out those nations for their wickedness; so he planted his own inheritance in their stead. They were to him a kingdom of priests, an holy nation, a peculiar people, that they might shew forth the praises of the Lord. He planted them a noble vine, altogether a right seed; but, O tell it not in Gath! they polluted also the goodly land, and turned into the most degenerate plant: so he sold them into the hand of the enemy, and they that hated them ruled over them. He brought down their strength with labour; but he, being a good father, as though they were a loving child, as though they were a dear son, he did earnestly remember them still. In the midst of judgment he remembered mercy; and, as he had promised to their fathers to be a God unto them, and to their seed after them, to many generations; he, in remembrance of his mercy, raised them up prophets to stand before them, to go in and out among them, Jeremiah and Ezekiel, who said unto them, when in a strange land, "But ye, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come."—"And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the walls shall be builded."—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you; a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. . And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my

people, and I will be your God," Ezek. xxxvi. 8—28. Now, one would think, neither ingenuity, nor any thing else, that was attended with the least reverence for God's revealed word, could ever build a doctrine of elect Gentiles, upon any words found in this blessed chapter; that there were Gentiles, to whom God had here promised to give a new heart, to sprinkle clean water upon them. I ask again, "Did ever our Lord, or any of his inspired servants, find out this mystery? yet the senior writer of the Calvinists, the Rev. Thomas Scott, Rector of Aston Sandford, through a vast book of twelve hundred pages, maintains this doctrine; and makes the 25th, 26th, and 27th verses of this divinely-inspired chapter, the foundation, or main pillar, of its support. It would appear more strange still, if we should prove that Mr. Scott knew he was putting a sense upon these texts, which he acknowledges was not "primarily intended." Having borrowed his Commentary for the purpose, subsequent to making the above remarks, to my utter amazement, I find him, at the close of his notes on the 25th, 26th, and 27th verses, saying, "But of whom was this spoken? Doubtless, many of the Jews who returned from Babylon, were thus renewed and sanctified; yet numbers of them seem to have continued strangers to these special blessings, though cured of their idolatry. These promises, indeed, are pleaded by, and fulfilled to, all true believers, in every age; and this may be *called the spiritual meaning*. But the context speaks so expressly and repeatedly, of the house of Israel being restored to the land that the Lord had given to their fathers, that, in the prophetic meaning, I apprehend, it greatly confirms the opinion of those, who suppose that, after the Jews shall be converted to Christ, they shall also be restored to their own land. Thus these promises will be fulfilled unto them in their fullest meaning; and the rest of the prophecy shall be accomplished, in the literal meaning of the words, in the sight of all the nations: and probably the Jews are reserved a distinct

people, on purpose to make way for this great display of the Lord's power and truth; and that to demonstrate, to all the world, the divine original of the Scriptures." So that whatever may have been *called the spiritual meaning*, and however pleaded by Gentiles, Mr. Scott, the commentator, has proved this is spiritual nonsense: this is not the intention of the Holy Ghost in these sacred passages. That the context so expressly and repeatedly speaks of the restoration of the house of Israel to their own land; that in the happy event of their conversion to Christ, God will shew to all nations the divine original of the Scriptures, in the literal fulfilment of these promises.

Thus, however awkwardly Mr. Scott has, in his commentary on this subject, expressed himself; he clearly proves, the promises here were made to, and only to Jews, and not to or of Gentiles.

We have, therefore, by the help of his own hand, removed the first pillar from under the Calvinistic fabric. O party zeal for a favourite doctrine, what art not thou capable of doing! What pity that a God-fearing man, (for such we must hope and believe Mr. Scott is,) should, for the defence of Calvinism, repeatedly apply sacred texts, to a sense he, as a commentator, knew and acknowledges was not the literal, prophetic meaning of those texts! When I consider his age, and character in the religious part of this nation, and see him making use of these, and many more passages of Scripture, in such a manner, and for such a purpose, my heart is pained within me. We must, however, if possible, remove men's prejudices against the plain, godly-inspired letter of the Scriptures.

The next passage Mr. Scott produces, for the purpose of strengthening the above pillar, is Jer. xxxi. 31—33. We before just noticed, he quoted it as transcribed, or illustrated, by Paul, Heb. viii. 10. It is to be observed, these, like those by Ezekiel, chap. xxxvi. were promises made unto the house of Israel; and St. Paul, an Hebrew of the Hebrews, writing to his countrymen,

applies them to the Hebrews, and to them only: yet Mr. Scott quotes them, to prove there are elect Gentiles among us. That to them God has bound himself, by these promises, to put his laws in their inward parts, to write them upon their hearts, and to remember their sins and iniquities no more. That it is only these to whom God gives special grace, or ever designed to do. That he, for reasons not revealed, withholdeth saving grace from all the rest.* That all, to whom God had bound himself by this covenant and these promises, he gives a new heart unto; sprinkles clean water upon them that receive this new heart: and so are regenerated by the same power by which God made the world.

The manner in which Mr. Scott introduces the passage is plausible enough, and is as follows: "How comes it," says he, "that they whose mind was enmity against God, and could not be subject to his laws, now love him? He hath fulfilled his promise in their case. 'I will put my laws into their mind, and write them in their hearts, even these two great commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and, Thou shalt love thy neighbour as thyself' Lord, have mercy upon us, and write these thy laws upon our hearts, we beseech thee, and incline our hearts to keep them. This view unreservedly ascribes all the glory to God, and effectually excludes boasting." So we see, if Mr. Scott does make a bad use of the Scriptures, and apply them to a purpose God never did, he does it with a good intention: it is to secure to God all the glory, and to exclude from

* Query, Would it not have been well for the non-elect, if Calvin's God would have been so kind as to have kept all the grace to himself? For if the grace they receive cannot end in salvation, and God knows it must end in damnation; if he never designed it should end in salvation, it may properly be called damning grace, and happy is that soul that is most clear of it. Let the reader, however, carefully remember, "the grace of God that bringeth salvation to all men hath appeared."

sinful men all boasting. Indeed, if Mr. Scott's doctrines were true, the greatest part of them will have very little to boast of in another world. They will not boast in themselves, and sure they will have but little need to boast in God.

What makes the matter look better still, Mr. Scott mixes some prayers with his good endeavours. All men, I know, have not exactly the same feelings; but the author of these pages has taken notice, for near forty years, if he did wrong, even if he gave way to it in thought, it had always an amazing tendency to hinder his prayers. But Mr. Scott can do wrong, can put a sense upon certain texts which he knows God never put, either in the Old or New Testament, and yet go on with his prayers regular as the clock.

We now turn to St. Paul, and see how he quotes Jeremiah, and whether he applies the above promise to Gentiles, or exclusively, by name, to the people to whom they were made. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people," Heb. viii. 8—10, and x. 16, 17. Now as in both these passages the apostle so expressly, by name, applies these promises to the house of Israel, the house of Judah, just as the Holy Ghost spake them; and as they are no where in the New Testament applied to any other people, who is it who now will dare to say, they were made to Gentiles, and so applies them to Gentiles? Heaven and earth shall pass away, but God's word shall not pass away. This word is good for instruction, for

reproof, for correction, for doctrine. Every divine, ought to build all his doctrines upon it; but, O, let him take heed, how and what doctrines he builds there-upon.

For the same awful purpose, that of making people believe, none ever pray truly and acceptably unto God, but such as the above special favourites, Mr. Scott brings another text, Zech. xii. 10, 11, and in answer to his lordship the bishop, who, after our Lord, had been urging people to pray, says, "The duty and necessity of prayer, as well as exertion, are undeniable; but the Lord teaches us to give the honour to him, even for a heart and disposition to pray: 'I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication.'" I need not comment here. The promise, as here quoted by Mr. Scott, is so expressly made, by name, to the house of David, to the inhabitants of Jerusalem, that it is impossible any man can make a mistake, but he does it wilfully. Mr. Scott, the commentator, expressly applies this promise to the house of David, the inhabitants of Jerusalem. But though, as a commentator, he applies it to the Jews; as a controversialist, he applies it to another purpose, namely, to prove elect Gentiles. But, it seems, all this too is to secure to God all the honour. Aye, sure, the Lord, not man, must have all the honour of every good disposition. Yes, and so he ought, and so he shall. But, O, let us not pervert the Scriptures for his honour! Do not let us think this can either terminate in our peace or his glory! Let every thing that hath breath praise the Lord; and while the innocent inhabitants of the highest heavens cease not day and night to cry out, "Holy, holy, holy, is the Lord of hosts: heaven and earth is full of his glory;" the meanest of the human race, falling down at his feet, shall weep away his sorrows, and silently adore him too. Yes, yes, dreadfully as Mr. Scott seems alarmed lest the opposers of Calvinism should not give to God all the glory, the Searcher of hearts.

knows, if one may speak for all, we only oppose Calvinism, because it reflects such dishonour upon God, is a flat denial of his written word, brings thousands of its friends into settled despair, and is calculated to fix despair everlasting, on the minds of the greatest part of the human race.

We cannot think that false doctrines can promote God's glory; and though, at the turn of every straw, we would not cast out our brethren, who follow not with us, with the reproachful names, "Blind guides, dumb dogs, carnal ministers, unenlightened men," while we insult the nation with, "Let the Lord be magnified:" for ought Mr. Scott can tell, the happiness and souls of men are as dear to us, the honour of God lies as near our hearts, we are as deeply concerned "to set forth his most worthy praise," to encourage men to hear his most holy word, and to keep his commandments, as ever Mr. Scott or any of his party were. For ought he knows, we devoutly, as deeply penetrated with sorrow, look on him we have pierced, and mourn for him as sincerely as ever Calvinist on earth did. It is God, and not man, that is to be judge in this matter.

We read, from the mouth of our Divine Master, that "he would give his flesh for the life of the world:" from the pen of his servant Paul, "He tasted death for every man:" from the pen of Peter the aged, "that he would not that any should perish, but that all should come to the knowledge of the truth:" from both, that he would have all men to be saved. And we think it strange we cannot profess heartily to believe these divine truths, but by all Calvinists our names are cast out as evil; and we are sent into the world with that frightful badge on our backs, "Workers," "Freewillers," "Legalists," "Deniers of God's sovereignty," "Deniers of Christ's righteousness," &c. &c.

Many of the Calvinists have been good men; many of them are this day good and holy people: with them, when my days on earth are numbered, I hope too to

spend a happy eternity, in the presence of their Lord and ours, our Prophet, our Priest, and our King." But their writers have awfully departed from the simplicity, the plain truths of the Gospel. They have laboured hard, and written hundreds of volumes, to explain what they say "God has been pleased not to reveal." These are broad hints: God's revelation is not complete, not perfect. They have made mysteries, awful, profound, frightful mysteries, where God has made things so plain, a child can understand them. They are leading men, particularly young awakened clergymen, after them as fast as possible. It is high time, that those who can handle the word of life, who dare think for themselves, who dare search the Oracles Divine without any other guide than he who indited the Scriptures, should call them back to the plain revelation of God. O Lord, by thy good Spirit, in mercy assist us in this important work.

We shall now, by quoting a noted commentator, as before hinted, shew that Mr. Scott once believed those promises in Zech. xii. were not made to Gentiles, but to Jews. On the controverted passage, he says, "These verses further confirm the supposition, that the grand accomplishment of the prophecy is yet future; and that it relates to the times when the Jews shall be converted, and restored to their own land." And on ver. 10, 11, he says, "Their ancestors caused Christ to be nailed to the cross, and pierced by the soldier's spear, as they employed the Romans to execute their sentence, and exclaimed, 'His blood be on us and on our children;' and their posterity have ever since been consenting unto this deed by their obdurate unbelief. But at the predicted period they will know who this crucified Jesus was, and then they shall by faith look to him, and mourn over him as pierced and slain by them: this reflection will melt their hearts into extreme sorrow and compunction; they will repent of their national sins, and of all their personal transgressions, as men are used bitterly to lament the death of an only or

first-begotten son ; for they will perceive that they had wickedly slain the hope and glory of their nation.” Thus we see what was the opinion of Mr. Scott, the commentator, upon this blessed portion of Holy Scripture ; and thus, by help of his own pen, we have completely removed his corner-stone, or the main pillar of his fabric ; and proved that, as a controvertist, he has made use of texts of Scripture, and applied them to a sense God did not design, and, as a commentator, he has proved was not the sense of those texts. That they were written concerning the conversion and restoration of the Jews ; but are made use of, for want of better proof, for the purpose of shewing the personal election of Gentiles.

We shall now come to Mr. Scott’s second pillar, fixed upon Ephes. i. 3—12. We shall endeavour to find out of whom St. Paul speaks here, whether of himself and brother apostles, or of himself and brethren the Ephesian believers, and of all believers in every subsequent age of the church. The latter has been too, too long the opinion of both Calvinists and Arminians ; and that with no other reason, than because other learned men, since the Reformation, had believed so before them. The epistle thus begins : “ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Grace to you, and peace from God our Father, and *from* the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved : In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; wherein he

hath abounded towards us in all wisdom and prudence. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: In whom, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," &c. ver. 1—14.* Nothing is more clear, than that there are two bodies of people here spoken of. That the one people first trusted in Christ; the other trusted in him afterwards. Of those who first trusted in Christ we are told, they trusted in him, according as God had chosen them in Christ Jesus, before the foundation of the world. That to them he abounded in all wisdom and prudence. That he made known unto them the mystery of his will, according to his good pleasure. That by them he might gather together all things in Christ. Then the question is, Who did first trust in Christ? Did the Ephesians? No: they did not trust in Christ until they heard the word of truth afterwards. Who did they hear the word of truth from? From those who first trusted in Christ, being predestinated. Then who could they be to whom it was given to know the mysteries of the kingdom? It was the apostles: it was them only. To whom could it be said, "Flesh and blood hath not revealed this unto you, but my Father which is in heaven?" Apostles. By whom

* Notwithstanding this has been spoken to already, in the preface, and will be again in a subsequent page; to do it justice it is necessary in each place to go through the whole passage.

did God intend to gather together all things in Christ? Apostles. To whom did he, for this very purpose, abound in all wisdom? Apostles. Then it was the apostles that first trusted in Christ, being predestinated. It was they, and only they, of whom Paul, an apostle, speaks, as trusting in Christ, being predestinated. He, though as one born out of due time, was not behind the chiefest of the apostles. A dispensation of the grace of God was delivered unto him—toward the Ephesians—God did make known unto him the mystery by revelation; so that under the spirit of Christ, Paul could, as from the apostolic body, write with as much assurance to the Ephesians, or to any of the churches, as Moses, the man of God, could write to and for the house of Israel. And having shewn the Ephesians what blessings accrued to them through Christ, by the apostle's preaching to them, chap. iii. he resumes his subject, and shews whose authority he hath, and more fully explains for what this divine mystery was revealed to the apostles. It was, that we poor Gentiles might be gathered in, and with them be partakers of heavenly blessings. "If ye have heard of the dispensation of the grace of God, which is given to me to youward," says he, "how that by revelation he made known unto me the mystery, (as I wrote afore* in a few words, whereby when ye read ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power," ver. 1—7. These holy apostles and prophets, therefore, were the predestinated of God, of whom Paul, as one of them, speaks; and it was they only of

* Chap. i.

whom he speaks in this epistle as being predestinated. It was not the Ephesians; it is nonsense to apply this predestination to them. They, after having heard the Gospel from these, who first trusted in Christ, being predestinated, believed: and after they believed, they also were sealed with that same Holy Spirit of promise which was the apostles' inheritance; so that he who notices the falling sparrow, made these, who were lately aliens and strangers, as sure of salvation, if they continued in his love, as were the predestinated who first trusted in Christ, and sure this was enough for them. Yes, enough to sing praises for in heaven, to God and the Lamb for ever and ever. Amen.

This matter is so plain, that a child in religion, reading the epistle to the Ephesians, would understand the predestinated there to be the apostles who first trusted in Christ, if it had not been for the darkness in which explainers and commentators have involved it. Nor is there a Calvinist commentator this day on earth, endued with a good share of common sense, looking over his works again, and seeing he had endeavoured to make the Ephesians the predestinated of God who first trusted in Christ, duly examining the first, comparing it with the third and fourth chapters, but would blush; would be confounded to see what nonsense, what useless nonsense he had published to the world, as coming from the pen of an inspired apostle.

If I had not the book before me, I could scarce have believed that any man of common sense could, in paraphrasing upon the 3d verse of this blessed chapter, personating the apostle, have said, "Praised be the God and Father of our Lord Jesus Christ, who, not confining his favours to the Jews, hath blessed us Gentiles also with every spiritual gift in the church of God." Is it possible that commentators can think, that an "Hebrew of the Hebrews, of the seed of Abraham, of the tribe of Benjamin," could say, Praised be the God and Father of our Lord Jesus Christ, who hath blessed us Gentiles also? O, what

nonsense has error led good men to be guilty of! Besides, it does not appear that the Gentiles were blessed with every spiritual gift in heavenly things in Christ Jesus; it does not appear that these Ephesians abounded in all wisdom: they were not endued with apostolic blessings: no, the Head of the church, when he ascended on high that he might fill all things, gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," chap. iv. But it does not appear that he also gave some Ephesians, and some Romans, and some Colossians, and some Corinthians, for this work whereunto he had appointed them; no, this was a work appointed to others, and others were wisely predestinated unto it. It is true, such is his goodness, in a sense, the only sense of lasting importance to us, God made no difference between those who afterwards heard the word of truth, and those who heard it and preached it from the beginning. Hear what an inspired, a predestinated apostle, says about this, when his brethren called him to account for preaching free salvation to the non-elect, those not predestinated. It is to be observed, he had, by the direction of the Holy Ghost, preached Christ to an honest heathen, to pious heathen people. He says of Christ, "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead." Now says Peter, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning," Acts x. 40, 41, and xi. 11. In this respect, therefore, "there is no difference between the Jew and the Greek, but the same Lord over all is rich unto all them who call upon him." To make this truth known to all nations, God's elect, his first-born, him in whom his soul delighted, was sent from heaven. To make all men see into this mystery, prophets, evangelists, and

apostles were predestinated, chosen before of God, and sent to preach the Gospel to every creature which is under heaven. But were "all the people" that believed on him thus before chosen? No: not the least distant intimation of it in the Bible.

Paul had an important point to gain, or establish in the minds of the Ephesians, the Romans, the Galatians, &c. He was not one of the twelve called at first to the apostleship; nor was he one of those appointed by the apostles to fill the place from which Judas by transgression fell; though it seems he was the person God had appointed to fill up that sacred office. The apostles, therefore, were too forward in their appointments. The doing good to these churches, and to all subsequent believers by his writings, depended upon his satisfactorily proving to them, that he, though as one born out of due time, was as much predestinated and before appointed of God to be an apostle, as were they who were apostles before him. That the blessings attendant upon the reading of his epistles, depended entirely upon this. (And, O what blessings have not attended the reading of this holy man's epistles!) That if this to them was left doubtful, he wrote in vain; but if he convinced them, he was one predestinated of God, chosen to be an apostle, separated unto the Gospel of Jesus Christ: he knew they would receive his epistles as they did the other Scriptures—able to make them wise unto salvation. And this is what he so carefully asserts in the beginning of all his epistles, particularly in that to the Romans, also to the Ephesians, and to the Galatians. In this he magnifies his office. But to make the Romans, the Galatians, or the Ephesians the predestinated of God also, was foreign to the apostle's intention, or God's purpose.

Some, willing to know the truth, may ask, "Why does Paul speak in the singular number in the beginning of this epistle, 'Paul an apostle,' if he means to include the rest of the apostles? and why does he not say, 'Paul and Peter, James and John, apostles of

Jesus Christ, to the saints which are at Ephesus?" To this I answer, Because Peter, James, and John were not with him in prison at Rome when he wrote this epistle; and he having the Spirit of God to unfold the mysteries of redemption and salvation, the epistle was as much apostolic as though the whole body of them had been together in one place, consulting and dictating the writing of it; for God was the dictator. Nor is this the only epistle in which the same mode is adopted. That divinely-inspired, that useful letter, the epistle to the Romans, begins thus: "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the Holy Scriptures,) concerning his Son Jesus Christ, which was made of the seed of David according to the flesh, and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith, among all nations for his name: among whom are ye also, the called of Jesus Christ: To all that be in Rome, beloved of God, called *to be* saints," &c. Now here it will not be denied, by the term *we*, Paul means, the apostles of our Lord Jesus; while he only introduces them by saying, "Paul, a servant of Jesus Christ, called *to be* an apostle," &c. Then as here, the *we* means the apostles, and the *ye also*, means all that were in Rome, beloved of God, called *to be* saints; so in the epistle to the Ephesians, the "we who first trusted in Christ, being predestinated," means the holy apostles called *to the work* whereunto God had appointed them, and the "ye who afterwards believed," means the Ephesians. The one were predestinated to the adoption of sons, that God might gather together by them all things in Christ. The other were not predestinated, but afterwards heard the word of truth from them who were; and to deny this, is to deny as plain a truth as any is in the Bible,

and to make mysteries where God has been pleased to make all things plain. As the error I am combating is of so long standing, and deeply rooted, it will not easily be given up. They will have it, that the *we* here means *you*, and they may just as well attempt to prove the *you* here means *we*.

We will endeavour to illustrate the truths contained in this chapter. Shrewsbury is an ancient, honourable borough, and has long under the crown enjoyed great privileges, granted by the king. Aston Sandford is a place of no repute, scarce noticed in the history of England, not a borough. But suppose the prince-regent is determined to make it one, and grant its inhabitants the same privileges and honours that the inhabitants of Shrewsbury enjoy. The mayor, head of the corporation of this town, in the name of all the aldermen, being appointed by the prince to make his will known to the nation, writes a letter to the newly created burgesses of Aston Sandford, saying, "Peace, honour, and prosperity to you from the prince-regent. Blessed for ever be the memory of the king, who, in ages that are past, made us an incorporated people, and granted to us peculiar privileges, according as he hath chosen us before the foundation of our Guild-Hall was laid, that we should be an example of loyalty to the nation, according to the good pleasure of his will, wherein he hath made us accepted in his eldest son; in whom he hath abounded towards us in the knowledge of the prerogative of his crown, and blessings of his government, that in completing the happiness of all his subjects, he might gather them together in one, both which are in England, and in Wales, in Ireland, and Scotland; in whom we have obtained an inheritance called Kingsland, because granted by him who hath done all according to his will; that we who first knew his goodness, should be to set forth his praise. In whom ye also trusted, after that ye heard of his benevolence; in whom also, after that ye confided in him,

he took you into favour, and ye also had your newly bestowed privileges sealed unto you, with that same signet wherewith ours also was sealed.

Now who, endued with common sense, does not see, that however the new burgesses of Aston Sandford are united in spirit with the burgesses of Shrewsbury, who were first appointed to know the king's will and good pleasure, and particularly with the mayor and aldermen their leaders; yet that the *we* who send greeting to their brethren of Aston Sandford, are not the *ye* to whom the greeting is sent: that the *we* who were appointed in ages that are past to be his majesty's favourite servants, and to make known his will, are not, cannot be, the *ye* who lately were aliens from the commonwealth of England, but are now brought nigh by the prince, the eldest son, who thinks it no robbery to be equal to his father? How, then, is it, they will not use their reason when they hear or read the Scriptures? How can commentators so completely give up their senses to ancient prejudices and opinions, as to believe the *we*, in beginning of Paul's epistle to the Ephesians, who first trusted in Christ, being predestinated, are the *ye also* at Ephesus who afterwards believed?

Plain as the Scriptures appear to the author of these remarks, (and with humility and gratitude he blesses God he has enjoyed increasing light in them for near forty years,) there is not a chapter in the Bible appears more easy to be understood than this blessed chapter, the first to the Ephesians. And if when good men or women, instead of reading Scott's Commentary, or any other commentary upon it that I know of, would read Paul's own commentary upon it in the third and fourth chapters of the same epistle, they would see the whole is so plain, that positively a child is capable of understanding it aright. I am not speaking against those helps to devotion found in some commentaries: I believe no good man or woman can in their closets read Matthew Henry, or Mr. Burkitt, half an hour, but they

must be better for it. Much less am I speaking against wise, impartial Macknight, Calvinist as he was; nor against "Dr. Adam Clarke's Commentary, and Critical Notes on the Scriptures." These will be lasting blessings to ages yet unborn; because the writers thought before they wrote, and thought very deeply, very seriously, while they wrote upon the mind and will of God. But it is *Bible-menders* I am combating. The Scriptures are complete. The word of the Lord is perfect, and he has done a bad work that has attempted to mend them.

As the author ventured to say, in "Force of revealed Truth over long-triumphant Error," in paraphrasing upon the eighth and ninth chapters of the epistle to the Romans, "The best exposition upon these chapters I ever read, is the tenth and eleventh chapters of the same epistle;" so here, the best exposition of the first chapter of the epistle to the Ephesians he ever read, is the third and fourth chapters of the same epistle. Pious Calvinist, whoever thou art, make the experiment; read the four first chapters before thou risest, see what Paul is insisting upon, and see, at least, if thy prejudices will not vanish.

O! it was an important point the apostle had to establish: it was to make all men see into the mystery of godliness. For this purpose the apostles were, in a supereminent degree, to be God's mouth to the people, the salt of the earth, the light of the world. And without presumption they, and only they, could say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ Jesus, according as he hath predestinated us before the foundation of the world: having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together all things in Christ:" and all this predestination was strictly true, and divinely wise, as well as infinitely good, when

applied to the chosen apostles ; but not true as applied to the Ephesians, much more when applied to the English in our day. They the Father did give to the Son ; they the Son did choose. To them it was given, to know the mysteries of the kingdom. To them it was given, to preach among the Gentiles the unsearchable riches of Christ. They it was who did first trust in him. But, O let no poor Gentile in our day dare be so presumptuous, so arrogant, as to set himself up as a person predestinated, and set up from everlasting, for the purpose of gathering together all things in Christ. Enough for him to know he is adopted into the family of God, built upon the foundation of these predestinated apostles, bound in the bundle of life, perhaps

Gather'd into his fold,
With his people enroll'd,
With his people to live and to die.

But I find I have gone far beyond my limits, in writing upon a passage which is so plain in itself. So plain, that Mr. Scott of the Lock, finishing his comment on the twelve first verses in the first chapter of Paul's epistle to the Ephesians, says, " By virtue of their relation to and union with Christ, the apostle and the Jewish converts had obtained a share in their glorious inheritance ; having been predestinated according to the decree and sovereign appointment of that glorious God, who carried on his work of creation, providence, and redemption, according to those wise counsels, and that perfect plan, which he hath seen good to form. And whilst most of their countrymen had been left to judicial blindness and unbelief, to be monuments of God's awful justice ; they had been selected for the praise of his glory, by being brought to trust in Christ for salvation, by the power of divine grace, and as the first-fruits of the Christian church, though in themselves as deserving of wrath as their unbelieving Jewish brethren." I here say nothing of the correctness of this statement ; nor of the bad style of writing ; nor whether the former part, upon the third and five

following verses, be sense or nonsense, truth or error; but I say, Mr. Scott of Aston Sandford has flatly contradicted Mr. Scott the commentator.

Some ill-natured critics would say he has flatly contradicted himself, in commenting on the first chapter to the Ephesians. First saying it was the believing Gentiles that were predestinated; then forgetting himself, and saying it was the apostle and his believing brethren the Jews that were thus predestinated, as a kind of first-fruits of the Christian church.

I have now removed Mr. Scott's second pillar, not only by comparing Scripture with Scripture, and thereby shewing what the Scriptures mean; but also by aid of Mr. Scott's own hand proving, that as a controvertist he had put a sense upon the Scriptures of truth, which he believes as a commentator is not the sense the Holy Ghost put upon it: but that the predestinated, spoken of in the first chapter to the Ephesians, was the apostles and their Jewish brethren.

But what a serious thing is this, that a doctrine, which fixes the unalterable, eternal state of all that breathe, in the highest heavens with God and the Lamb, or in the deepest misery in the lowest hell with devils and damned spirits, should be sent into the world by an old divine, who knows he was forcing the Scriptures to speak what the Holy Ghost did not intend by those Scriptures. At least twenty times does Mr. Scott quote or refer to the above passages, to prove the predestination of Gentiles; see vol. i. page v. preface, and page 124, quoted three times, 209, &c. and in vol. ii. pages 3, 42, 78, 84, 91, 115, 144, 174, 200, 391, 491, 528, 659, and 660; thus supposing God had bound himself by those promises, Ezek. xxxvi. to give a new heart to certain individual Gentiles. These believing Ephesians are therefore supposed to be some of those children of the covenants and promise; and thus to be made to differ from unbelievers, the same as a man is made to differ from an angel, or a horse is made to differ from a man.

We shall now endeavour to remove the third pillar from under Mr. Scott's fabric of predestination, and which he builds upon, 1 Cor. iv. 7. "Who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" Without going again through Mr. Scott's two volumes, it is to be observed, he quotes this text to prove, that each one who believes now, believes in consequence of each being the subject of that promise, "I will give them a new heart." And that all, continuing unbelievers, continue in unbelief in consequence of God not taking them into his covenant, and his withholding the power of believing from them. Page 104, he says, "It does not become us to assign limits to the Almighty, in his manner of bestowing of his benefits. He confers or withholds them, in perfect wisdom, justice, goodness, and truth, whether we can discern it or not. His reasons for making these differences, which to us may appear arbitrary or capricious, will, when made known at the great decisive day, be found so unanswerable, as to stop the mouths of all his enemies, and constrain the wicked to be silent in darkness, while all his friends will be filled with admiration, gratitude, and love." And page 189, he further says, "Redemption is considered as the common benefit of mankind; but how was it that the apostle, and Titus, and their fellow-Christians, were made partakers of this common benefit, while such numbers still continued 'foolish, disobedient, deceived,' &c.? Who made these to differ from others?" "It was, therefore, the effect of the mercy of God our Saviour, even as much as redemption," &c. Here the difference subsisting between the righteous and the wicked, between the unbeliever and believer, is said to be the effect of the mercy of God, even as much as the work of redemption is. This is speaking out, here is no covering of principles. Let us, then, look at what difference the apostle is speaking of in this 1 Cor. iv. Is he really

speaking of the difference subsisting between the wicked and the righteous man, and that to make this difference is as much the work of God as is the work of redemption? or is he only speaking of one good man differing from another, in the gifts of knowledge, eloquence, &c.? Plain natural answers to these plain questions would settle the dispute at once. Let us, then, examine the epistle, especially this chapter.

The Corinthians were guilty of a kind of idolatrous partiality for one minister above another. They had said of Paul the aged, "His bodily presence is contemptible, and his speech without power."—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Now saith this holy man, who only wanted glory to be given to God, to whom alone it was due, "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"—"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos, for your sakes: that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ *from another*, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. iv. 3—7. Mr. Scott will, perhaps, be surprised, when he is told, these who were made so much to differ from others, were in greater danger of losing their souls, and missing of heaven, than were the others they were made so much to differ from. These "made to differ," were proud boasters; those they differed from, were humble, holy, wise souls. These who were made to differ, had knowledge, and could speak as with the

tongues of men or angels; those they differed from, were poor, despised, in general like their master, rejected of men, men of sorrow and acquainted with grief. The chiefest of them could say, "I am poor and needy, but the Lord thinketh on me; poor, having nothing, yet making many rich." Let any man read the text, ver. 7, with its context, and see if Mr. Scott has not put a sense upon it that is unnatural, quite contrary to what the Holy Ghost intended? "For who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we might reign with you. For I think that God hath set forth *us the apostles last*, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We (that you are made to differ from) are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." O what difference was made here! Yea, saith he, "even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; (so much did they drink of their master's cup!) and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth and off-scouring of all things unto this day." These were the persons the others were made to differ from. O how much better characters than those who had been made to differ from them! I cannot help praying, when I see their dispositions and tempers, that I and mine, Mr. Scott and his, may be safe with these from whom the others had been made to differ, to behold their Master's glory.

Mr. Scott, when he writes an answer to his bishop, would have us believe these, whom the others were made to differ from, were the wicked, who would soon

be "silent in darkness," page 104; but let it be remarked, this too is Mr. Scott the controvertist, not Mr. Scott the commentator. Mr. Scott the expositor, in commenting on this 1 Cor. iv. wrote so much like the good divine, that had he been at that time the co-partner of the same pulpit, or the successor of the eloquent Decotligon, and was smarting under the reproach brought on him by Decotligon's superior gifts and eloquent tongue, he could not have written more feelingly. Copious as he is on this chapter, and it is a vast deal indeed he writes upon it, there is scarce a sentence, so far as I can understand him, but I could put my amen to it. On the the 6th and 7th verses he says, "This matter, which especially related to those who had acquired an undue ascendancy in the church of Corinth, the apostle had spoken of, as if he and his beloved brother apostles had been the only persons concerned, and had thus, by a figure, or as in a parable, transferred it to them, whom he could not be supposed to undervalue; and in them the Corinthians might learn not to think too highly of men, calling them masters, or glorying in being their disciples, and thus esteeming them something more than servants, or stewards, or above what he had written according to the word of God, and, on other accounts, than because of their faithfulness. Indeed, both they and the teachers (whom they placed in competition with each other, and were so puffed up about,) should inquire, Who had made them to differ, either in spiritual gifts, or by converting grace, from their idolatrous neighbours or their fellow-Christians? Was this difference the effect of their superior merit, docility, or natural goodness, surely they would not say so; but would ascribe it to the distinguishing mercy and unmerited grace of God. What had they which they had not received as free gifts, or as talents committed to their stewardship? Why then did they glory in, and boast of them, as if they had been the independent authors of their own wisdom and grace; or as if they had not been sinners,

who might justly have been left to perish for ever? Surely, upon the principles of the Gospel, a sinner, a sinner snatched from destruction by sovereign grace alone, must be the most absurd and inconsistent being in the universe, if he grew proud of, or gloried in, the free gifts of God; and such self-exaltation must be most abominable, and even sacrilegious." Yet, strange to tell, this is the sacrilege Mr. Scott supposeth, in his answer to his lordship the bishop of Lincoln, existed in the humble followers of Jesus Christ. But in his practical observations on the same chapter, in his own *peculiar*, elegant, *impressive* style of writing, he says, "Professors, like glow-worms, shine most in the dark, as to their own opinion of themselves; and in the absence of faithful ministers, converse with the smooth and enticing words of false teachers, to buoy them up in vain-confidence, and to lead them to admire the wisdom of avoiding the cross, of attempting to serve God and mammon, and of deeming self-indulgence the summit of Gospel liberty. Such ministers as most desire, and would most rejoice in their prosperity, will be the last to congratulate them on their admission into such a fool's paradise; and they may know what a precarious and carnal kingdom they are advanced to, by their shyness towards those pastors, who will also reign with them, if ever they are admitted into the kingdom of heaven." I have not made these quotations because of the sublimity of their language, or depth of thought therein discovered; not because they are so well written, such good sense, and so easy to be understood: but simply and only to shew, that Mr. Scott the commentator thought that those spoken of 1 Cor. iv. who were made to differ from others, were not a bit better characters, not better, either before God or man, than were those they were made to differ from. That those they were made to differ from, stood a better chance of entering the kingdom of heaven, than those did that were made to differ from them. And of these he further says, "They whom God has most honoured,

have always been proportionally despised, hated, and abused by men," &c.

But Mr. Scott the controvertist, on the contrary, as observed above, supposeth those who were made to differ from others, were, in their degree, like their Lord, humble, holy, harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation. That those they differed from were the passed by, left out of the covenant, the wicked who would soon be silent in darkness; while all his friends, them he had made to differ, "will be filled with admiration, gratitude, and love." And Mr. Scott adds a half-text to it, and says, "At present he giveth not account of any of his matters;" but silences our presumption with another half-text; "Nay, but, O man, who art thou that repliest against God?" In this too Mr. Scott is mistaken; for though in Job's time a full revelation of God's will might not have been given, subsequent to that time, by his Son, he hath made his whole will and counsel known; and by prophets and apostles, predestinated to the adoption of sons, for the work whereunto he called them. These were made to understand those mysteries hid in Job's time, and "from ages and generations." Besides, if Mr. Scott's scheme be true, why should the wicked be silent in darkness? If before the world began, his friends were predestinated to life, and to be his friends, and the others to be left out, no special grace being provided for them, but were, by design, left to perish in their sins, the sins in which they were to be born; why should they be silent in darkness? Why not at least have the privilege of saying each for himself, "Lord, why me, why me!" Who hath made this difference? What had I done more than they? Before we were born, why were they taken into favour, and I left out? left to be the subject of lamentation, mourning, and woe for ever? O thou who calledst thyself a merciful God, without respect of persons, why me, why me, why me? Why, when many of us were sent to the gallows, was John Brad-

ford, and his fraternity, by grace made to differ from us? and why, before we were born, were we not to have grace enough given us to prevent these misfortunes? That special saving grace was designed to be withheld from us; so we were hanged in that world, and are forever to be damned in this! Ah, why me, why me! hard was my fate indeed! why me, why me!

But Mr. Scott thinks he can silence them all by another half text: "Nay, but, O man, who art thou that repliest against God?" No creature in hell will have justly to reply against God, and that is one reason why we know Calvinism is not from heaven. Mr. Scott had quite forgotten the connexion in which this half text stands: the holy apostle, in that verse, Rom. ix. 20, is not speaking of burning or destroying vessels, but of making them; not of making them for sport, or to destroy them, but of making vessels for use, one to honour, another to dishonour, and of such there are many in God's great house. Yes, says the same apostle, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour. If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work," 2 Tim. xi. 20, 21. And if Mr. Scott would carefully examine those passages in Rom. ix. and compare them with chap. ii. 3—12, he would see, that to this day God does make one vessel to honour, and another to dishonour, whether the shoe or the washpot, the lordly dish or the chamber-vase, each and all were designed for use, and not for destruction. And looking again at 2 Tim. ii. 20, 21, he would see the vessels made, whether honourable or dishonourable, for God's large house, were men, free agents; that in the fountain provided, they might purge themselves from youthful lusts and false doctrines, so as to become honourable in the sight of God and men. Comparing all these texts together, Mr. Scott would see, that in pity God

endured, with much long-suffering, every vessel of wrath which had fitted itself to destruction. St. Peter says, In all Paul's epistles, he wrote, according to the wisdom given him, about God's long-suffering being salvation, not willing that any should perish, but that they should be saved. And on this account, and only on this account, "the wicked will be silent in darkness," nor have any thing to reply against God. For though in hell they lift up their eyes, they will acknowledge "God's mercies were over all his works," and that "he was loving to every man." But, oh! what will not systematic men do, for the support of a favourite system!

As the text, "Who maketh thee to differ," &c. is frequently preached from, and perhaps more frequently quoted by Calvinists than any text in the Bible, for the purpose of proving the election of Gentiles to grace and glory, and the rejection of others from grace and glory, I shall transcribe the words of honest Macknight on that text: as a Calvinist, he was certainly the best writer on the sacred Scriptures that has lived since the Reformation. Paraphrasing upon the 7th and 8th verses, he says, "Besides, to the false teacher I say, who maketh thee differ from others? For what spiritual gift hast thou, that thou didst not receive from some apostle? And now, if thou didst receive thy gift from the apostle, why dost thou boast as not receiving it, by setting up thyself against me who am an apostle? Now ye false teachers are living in plenty; now ye are become rich with the presents ye have received from your admirers; you have reigned during my absense, and I wish indeed ye had reigned in a due subordination to Christ, that we also might rule the church at Corinth with you." Here seems the plain, natural sense of the words; yet, O how have they been wrested to a direct contrary meaning! and the language of the proud pharisee put into the mouth of the simple, humble believer, "Stand by, I am holier than thou," the distinguishing grace of God has made the difference.

Thank God, I am now not as other men are, nor as this publican, whatever I was by nature." I have attained; yes, thank God for his *special grace*. Ah! no good thing in me by nature, I am sure, till God by his grace put it in my heart."

O how has my soul, thousands of times, sickened to hear this language, perverting and contradicting of Scripture! And what is still more amazing, many of these profess love to, and reverence for, the Bible all this while:—love for that book, in which the best Christians that ever adorned human nature have expressed themselves in language like the following, and when speaking of some of the worst of characters too: "What, and are we better than they? No, in no ways, for we have before proved that they are all under sin."—"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I *am* chief."—"Depart from me, O Lord, for I am a sinful man."—"Not as though I had already attained, or were already perfect; but as though I might attain," &c. &c.

Having now removed Mr. Scott's third pillar, by shewing not only from his own pen, when he wrote as a commentator; but also from another Calvinist writer of the first repute, who has proved the text, "Who maketh thee to differ?" was written for a purpose directly contrary to that Mr. Scott quotes it for in answer to his bishop; to leave his fabric without a foundation, we shall now come to his fourth pillar. This is built upon a misunderstanding of some texts in the eleventh chapter of the epistle to the Romans: "Even so, then, at this present time, there is a remnant according to the election of grace; and if by grace, then is it no more of works, otherwise grace is no more grace, otherwise work is no more work. What, then! Israel has not attained that which he seeketh for; but the election hath obtained it, and the rest were blinded," ver. 5—7. From this passage Mr. Scott concludes, that all who believe now, Jews

or Gentiles, believe in consequence of their being of the election of grace. And although his lordship the bishop of Lincoln is in many places so strait upon Calvinism, that he forces Mr. Scott once or twice to give this passage its true meaning; nevertheless, from the same texts he, in many places, infers also an election of Gentiles unto eternal life, while the rest are blinded. And however these texts are by Calvinists constantly perverted; yet as Mr. Scott first gives the true natural meaning to these texts, whatever he does afterwards, I shall not need take much pains in removing this his last pillar now.

From the beginning to the end of the epistle to the Romans, Paul speaks of God's good-will to man; and of the riches of his goodness, forbearance, and long-suffering, leading even those to repentance, who treasure up to themselves wrath against the day of wrath. That because God is love, he endured with much long-suffering even the vessels of wrath that were after fitted for destruction. That as grace abounded much more than sin, he is particularly merciful unto all that call upon him: that whosoever call upon him shall be saved. That though the Jews are his people, his elect, he commands the Gentiles to rejoice with his people; and again, "Praise the Lord all ye Gentiles, and laud him all ye people." And again Esaias saith, "There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust," chap. xv. Now that he might open a way for the conveyance of his mercy to all people, and all the ends of the earth might see his salvation, he called Israel to his feet, to be a people near unto himself, above all people upon the face of the earth; ordained that he should come of them, whose goings forth have been from of old, from everlasting; from them he raised up prophets, and his harbinger to go before his face, to prepare the way before him; to make in the desert an highway for our God. To these, his own, he came in the flesh, and called twelve from among them to be with him, coming

in and going out while he tabernacled among men. Then he called seventy; these he sent to the work whereunto he had ordained them. To these he appeared alive after his passion; not to all the people, but unto witnesses before appointed. These received the inheritance according as God had predestinated them. To them it was given to know the mysteries of the kingdom of heaven; but to others in parables, until these were fully prepared to make all men see into the mystery hid from ages and generations. They had then this treasure in earthen vessels; that the excellency of the power might be of God, and not of men. They were ambassadors for Christ. They were a remnant according to the election of grace, the rest were blinded. God concluded them all in unbelief, that he might have mercy upon all. It was a mercy to all that these were elected. The greatest mercy to me, to Mr. Scott, to all, that God according to his eternal purpose, was pleased to elect, call, and reveal his will to these. He did this, that I, that Mr. Scott, that all we poor Gentile outcasts might be gathered in, and with them be the happy partakers of the fatness and riches of the olive-tree. It was not by works of righteousness which these had done, but by his mercy he saved them. He called them with an holy calling, according to his own purpose and grace, which was given them in Christ Jesus, before the world began. The kindness and love of God our Saviour towards man, was always the same; ere the heavens were formed, or the foundations of the earth were laid, his delights were with the sons of men. But now was the time when this fully appeared; now he gave his own Son, the Son in whom his soul delighted, to the end that whosoever believed in his name might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. But first he saved those whom he had chosen, by the washing of regeneration, and the renewing of the Holy Ghost, which he

shed on them abundantly through Jesus Christ our Lord. The election obtained it. Afterwards on the Gentiles also did he pour out the gift of the Holy Ghost. He endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, “even us (saith the apostle,) whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osea; I will call them my people which were not my people, and her beloved which was not beloved; and it shall come to pass, in the place where it was said, Ye are not my people, there shall they be called the children of the living God.”—“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For the Scripture saith, Whosoever believeth on him shall not be ashamed.” According to his eternal purpose, he predestinated a few, to whom he would make known his mysteries, that he might gather all in one, even in Jesus Christ, that all might believe. For there is no difference between the Jew and the Greek, but the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved.” This is scriptural election and salvation, an election and way of salvation a child can understand, an election and salvation by which the world is benefited. But Mr. Scott’s election of grace, and the Calvinistic idea of grace and salvation—an election of some to everlasting life, to the exclusion of others, and blinding them by design to perdition—is an election of cruelty, an election of worse than diabolic wickedness, an election of grace the Bible is an enemy to, an evil God cannot be tempted with. He that framed this election, alone tempts men to believe it, after he has framed it. Reader, do observe the words of St. Paul, “The election hath obtained it, the rest were blinded.”—“Blindness in part has happened to Israel, until the

fulness of the Gentiles be come in," Rom. xi. He does not say, The election shall obtain it, and the rest shall be blinded. No: he wrote by inspiration of God, and knew when to speak in the past tense, when in the present, and when in the future. Pity but commentators would learn of him to write and speak; and attend more to what he hath said, than to what men have said about him. Pity but they would learn of him to think as they write, and not let others, who have lived in error, think for them.

In a former tract, I have challenged the world to produce one single promise in the New Testament, made to Gentiles as to the elect or predestinated of God; and I here take the liberty of renewing the challenge.

Though, in several places in his book, Mr. Scott admits, that the election who obtained what the others sought, not by faith, but as it were by the deeds of the law, were Jews, "elect people within an elect nation," see his second volume, pages 41, 43, 70, 71, 98, and 114. Yet even here, and in pages 122, 140, 157, 613, and 636, the text is brought forward to prove an election of Gentiles: that is, the words of Scripture are made use of for the purpose of proving an election of Gentiles, while Mr. Scott admits, the words by which he endeavours to prove it were written by inspiration of God, for the proving the election of Jews: "An election within an elect nation."

Thus, without straining one single text of Scripture, or one single sentence of Mr. Scott's writings, by aid of his own hand we have proved his fabric is without foundation. The four corner-stones, or chief pillars, are removed; and it is proved from his own writings, the Scriptures on which he builds his doctrine of the election of Gentiles to eternal life, were written to prove the very contrary. That the promises he applies to Gentiles, concerning giving certain individuals of them a new heart, and putting his laws there, were promises made to the Jews, concerning their return again to the land of Judah.

The author knows the force of revealed truth, nor would he ever write another line in controversy, but as he believes his arguments, simple as they are, will recommend themselves to every man's conscience as in the sight of God. Mr. Scott has unhappily supposed, and endeavoured to make the world believe, there is an election of Gentiles still in unbelief. That these being foreknown, were predestinated unto the adoption of sons by Jesus Christ. That these "he calleth, justifieth, and finally glorifieth." That the foreknown, predestinated, election, are the only persons whom God from eternity designed to save. That only on these he promised to sprinkle clean water, to give a new heart, and to regenerate them by the same power he exerted in making the world. That he thus makes them to differ from others, the same as he made the sea to differ from the dry land.

But when Mr. Scott writes for another purpose, and not as a controvertist, or as a Calvinist, he proves the Scriptures say nothing at all about any such thing; and that the texts on which he founds this grand fabric, speak only of the election of Jews.

I hope Mr. Scott was sincere, when he said he "desired and prayed that others would discern, and point out in him, what was his own; and would distinguish between what was his, and what was God's word." If he was sincere, he will be thankful to God and to me, that he has lived to see his errors pointed out, and has met with one who, instead of flattering him, has made the distinction between what is properly God's holy word, and what is properly Mr. Scott's word, sometimes under the form of the word of God. So that he will now have an opportunity of publicly renouncing Calvinism, and of shewing the dangerous tendency of those doctrines he has been busily publishing to the world for more than thirty years, under the sacred titles of "Evangelical Truth," "Free Grace," "Gospel Truth," "The Scriptures of Truth," &c. O the evil these doctrines have been the cause of,

under these borrowed sacred titles? O what progress has Calvinism made, what ill-will (not to say malice,) has it engendered among brethren! The Scriptures cannot be broken. They inform us, God is love—loving to every man. That without respect of persons, he will judge every man according as his work shall be. That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. That as sure as all were dead, so sure he died for all. That his long-suffering is salvation, not willing that any should perish, but that all should come to repentance. That as a wise and merciful God, he has done all for the salvation of a ruined world, which, as a just God, he could do. That if any are lost, this is their condemnation, Light is come into the world; but men loved darkness more than light, because their deeds are evil. They would not come unto him. They perish, therefore, by denying the Lord that bought them. These are divinely-inspired truths: truths against which, since the Reformation, more malice, more rancour has been shewn, than against all the doctrines of devils. Need I refer here to Calvin himself, to the synod of Dort, to the fury of the Dutch divines, the late Sir Richard Hill, or him the Calvinists called their champion, the late Mr. Toplady. You who knew them, and you who read their controversial works, say, did meekness, gentleness, and such a spirit that naturally qualifies men for an happy departure out of this world, mark their footsteps? Against the above divine truths, in a more quiet way, Mr. Scott has been busily writing for more than thirty years. All, all he wants to prove, in all his writings, seems comprised in this: God is a sovereign; as such, whatever from the beginning he designed to do, he does do. Every soul he designed to save, he does save, and them only. That though God's dear Son tasted death for every man, the Father so far wills that he should die in vain, as that he designedly withholds special saving grace from most men. In high Calvinism

there is consistency ; but in Mr. Scott's Calvinism there is no consistency ; it is one large jumble of truth and error : and this, if my life is spared, and business will permit me to go through his books, I shall prove to the world.

God is truth, light, love : Jesus Christ, who is in the bosom of the Father, is that truth, and light, and love, by whom he made the world. So in the eternal purpose, before the world began, was Christ the light of man, whom he made in his own image. When Satan had led him captive, and effaced that image from his soul, death passed upon all men, and the light became darkness. Satan had diffused his nature through the whole man, darkness covered the earth ; but the true light shined again, now, in a new way ; now mercy divine first shewed itself ; he now became the advocate of man with God ; in the name of the woman's seed, the advocate of God in man. From that day to this, the light has been shining in darkness, even where the darkness comprehended it not : so if darkness covered the earth, and gross darkness the people, still God did not leave them without witness. In mercy a light was shining ; the candle of the Lord in the spirit of man ; the true light, which lighteneth every man which cometh into the world. This always has been, and still is striving with man, though he will not always strive. By this light God has been shewing man what is good and what is evil. But when that light, to a certain degree, has been resisted, it has become darkness, and how great is that darkness ? This is the condemnation of a guilty world. This is denying the Lord who bought them. I know of no other unpardonable sin. This is resisting the Holy Ghost, which persevered in will prove a sin unto death. This is a treading under foot the blood of the covenant ; and rejecting this, there appears no more sacrifice for sin. These bring upon themselves swift destruction. I tremble while I write ; but, O ! who hath believed their report ? Thousands professing to believe the

Bible, believe no more of the above truths, than I believe in the Alcoran; and I could appeal to the conscience of any high Calvinist on earth, though I can give chapter and verse for the whole, does he pay any more regard to them, than though they had been quotations from the history of Jack the giant-killer.

Let us not be ashamed of, or afraid to, declare the whole truth. No man on earth more firmly believes in the one only consecrated way of salvation through Jesus Christ, than the author of these pages does. But as he became the intercessor, the day when sin entered the world, and Adam was driven out of paradise; how many happy millions of his posterity will come from the east and west, and from the north and from the south, and will sit down with Abraham, Isaac, and Jacob, through Jesus Christ, who knew nothing of his blessed name till they got there? To how many millions will he kindly impute righteousness, in the day of our Lord Jesus, according to the Gospel Paul preached, though their faith was but as a grain of mustard-seed? O ye ends of the earth, thousands of whom worship him ignorantly, comparatively in the dark, what glory will you not see then in the face of Jesus Christ?

What a pity Mr. Scott, or any man who ever melted in love before a bleeding Saviour, should, in all he does, endeavour to prove, that none but those with whom God has made an everlasting covenant, and promised to give a new heart, shall finally be saved: that none but the predestinated shall finally be benefited by that grace of God, which bringeth salvation to all men.

I am sorry I have found it necessary to spend so much time in removing the false foundation from Mr. Scott's Calvinism. But if the Scriptures be true, it is removed; and as purposed, I appeal to every impartial man, is it, or is it not? Is it not proved, those very texts upon which Mr. Scott builds his doctrine of elect Gentiles in our day, prove the very contrary of what they are quoted for? Thus the foundation being destroyed, I shall not need to dwell long on any other

part of Mr. Scott's remarks; and shall therefore, as much as possible, avoid being tedious.

Mr. Scott, in his preface, page v. says, "The remainder of this infection in the regenerate, rendering all which they do imperfect or defiled, shews that justification must be of grace in Christ, and by faith alone, not of works, from first to last; and that good works can, in this respect, do no more than evidence faith to be living and justifying: for the alloy of evil connected with them needing forgiveness, they can do nothing, either towards justification, or continuing us in a justified state." As Mr. Scott, in part of this sentence, makes use of Paul's words, he had done well had he stopped where the apostle does. For that man, in the first instance, either regenerate or degenerate, could do nothing towards bringing Christ down from above to die for the ungodly, and whereby alone the free gift came upon all men unto justification of life, is certain; Rom. v. 18. Here we are all justified by grace alone, without works, or faith, or any such thing; and when we believe, it is by faith we embrace this mode of justification. But to add to it, "by faith alone, not of works, from first to last," is an awful addition to, if not a flat denial of, God's holy word. For, in the first place, man is justified by grace, without faith, faith has nothing at all to do with it. And in the last instance, final justification, in the day and at the bar of God, faith will not abide, will not be in existence, any more than it was in the first stage of man's justification. Works, and only works, will be the criterion by which we shall stand or fall. Therefore to add, "they can do nothing towards our continuing in a justified state," is to say in direct terms, God is not true; that each shall not receive according to the deeds done in the body: it is to say, the cup of cold water shall be forgotten in that day: it is so make that divine sermon, our Lord's sermon on the mount, a body of false divinity. And though Mr. Scott repeats it, page xi. and says of good works, they are "in no

degree conducive to our justification, or to our continuance in a justified state." A more bold assertion, by a man professing to believe the Bible, was never made.

Our Lord, in his improvement on prayer, addressing himself to his justified disciples, says, "For if you forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And this sermon ends with these thundering words: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it," Matt. vi. 14, 15, and vii. 21, 27. Thus ends the sermon of him who is appointed to be the judge of quick and dead. And hard as the expression may appear to many, and hard it will appear, every work should be begun, continued, and ended, in reference to our final justification, and of our acceptance at the awful day of judgment. Yea, as believers in Christ Jesus we should, in every good word and work, like him "have respect unto the recompence of reward." And as to believe in his name is the work of God, or the first work he demands of the unbeliever, even so saith the apostle, we have believed that we might be justified. And I would almost say, No man, divesting himself of preconceived notions and prejudices, can read over one single chapter in Paul's epistles, but he must be astonished that ever such a doctrine as

Calvinism prevailed on earth, where free access could be had to the sacred volume.

With respect to that general justification which came upon all men through the obedience of Jesus Christ, or that spiritual or new life which the believer enters upon, when as a guilty soul he flies for refuge to the hope set before him in Christ Jesus, I trust we are all agreed, however we word our ideas in different ways. But in the important article of a saint's justification at the bar of God in the day of judgment, we widely differ: in this we are as far from each other, as the east is from the west.

No man doubts of the apostle being clear as to the sinner's justification by grace, as declared in his epistle to the Romans. But even here, he is so full upon justification or condemnation at the day of judgment, not by faith, but according to works, that no man with a tender conscience can read such passages as the following without awe and reverence: "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God." To these, and very many more like Scriptures, Mr. Scott seems to pay no more regard than though they were not in the Bible. "Not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. ii. 4, 13. "God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the

law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—“ Love worketh no ill to his neighbour, therefore love is the fulfilling of the law,” chap. viii. 3, 4, and xiii. 8—10. Mr. Scott says, “ Numbers, however, do not allow or perceive this, and hold the grand outlines of the doctrine, here called Calvinistic, very decidedly and practically; either silently excluding personal election and final perseverance from their creed, or directly disavowing them.” Now how they can disavow personal election and final perseverance, and yet hold the grand outlines of Calvinism, I leave Mr. Scott to explain.

That there are thousands of pious souls who sit under Calvinistic ministers, and yet are shocked at the idea of personal unconditional election of Gentiles unto eternal life, and the unavoidable perseverance of others in sin, we are certain: nay, we hope and think that these make up the best part of their congregations. But these, in general, have not had opportunity of hearing awakened evangelical ministers of the other side the question. And to keep them from roving; dreadful things are often said of Arminianism, and Arminian ministers. I know whereof I affirm, having so long sat constantly under none but a Calvinist ministry. But do not let Mr. Scott say again, Those persons hold the grand outlines of the Calvinistic doctrines, while they deny personal election and final perseverance: no, these are among the grand and leading doctrines of Calvinism, and whoever denies them, denies the very fundamentals of that doctrine.

It should appear his lordship had said, “ St. Paul, in referring to the ancient Gentile world, as contradistinguished to the Jews, says, that ‘ the Gentiles were a law unto themselves; that the law was written upon their hearts. Surely, then, it was possible for them to obey it, otherwise how could their consciences bear them witness, and their thoughts accuse or excuse one another? Indeed, he expressly says, that the Gentiles which have not the law, do by nature the things con-

tained in the law :’ that is, the Gentiles, through the natural suggestions of their own mind, discharge the moral duties enjoined by the law of Moses.” This is so plain, that whoever with an unprejudiced mind reads St. Paul, must approve of it. But Mr. Scott’s design being to shew his dislike, and not his approbation of his lordship, answers him as follows: “The Gentiles were a law to themselves; their own reason and conscience formed the law to which they ought to have been obedient, and for violating which they merited condemnation. The apostle does not say, that the law was written upon their hearts, but they shew the work of the law written in their hearts. Many things required by the divine law were evident to their reason and conscience, and obtained their approbation,” &c. This is most curious criticism of an old divine upon the word of God: some would call it vain fangling, and disputing about words to no profit. “Their own reason and conscience formed the law to which they ought to have been obedient.” “The apostle does not say, that the law was written upon their hearts; but they shew the work of the law written on their hearts.” That is, they were their own lords and masters, and ought to have obeyed themselves; and for violating which they merited condemnation of *themselves*. All this, it seems, is to prove that God had nothing to do with their mind and conscience. Mr. Scott should have remembered, that the apostle had before said of the heathen, “That which may be known of God is manifest in them, for God hath shewed it unto them.”—“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient.”—“Who knowing the judgment of God, that they that commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Then addressing himself to the person who having the form of the law, yet sinned against the law, he says, “Or despisest thou the riches of his goodness

and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath," &c. &c. &c. And then, "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves; which shew the work of the law written on their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."—"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee who by the letter and circumcision dost transgress the law. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." See Rom. ii. the whole chapter. Now was not this saying, plain as words could express it, that the finger of God had written his law on the hearts of the heathen, who had not the outward law? And that according to their obedience or disobedience (not of themselves or to themselves, but) to this law, they should be justified or condemned in the day when God judges the world by Jesus Christ? And does Mr. Scott speak as a man who reveres the Bible, in saying, "The apostle does not say that the law was written upon their hearts." "That which may be known of God was manifest in them, for God had shewn it unto them." And his intention in all this was, that they

might be justified in the day of our Lord Jesus. O what has he not done that they might be saved!!!

The apostle having proved that the Gentiles who had not the law might be saved, and that the ends of the earth might see the salvation of God as well as the Jews who had the law, sees an objection might be started: "What advantage then hath the Jew? or what profit is there of circumcision?" Why, says he, "much every way:—chiefly because unto them were committed the oracles of God." And then, lest Jews or Gentiles should suppose, that because the doers of the law shall be justified before God, their doings were the primary, first cause of their salvation; he shews, not only in the first and second chapters, but in the subsequent part of the epistle, that through one man all were under sin, death has passed upon all men; that we were without strength; that Christ died for the ungodly; that consequently if any worked the work of God acceptably, whether they all knew it or knew it not, it was because ever since sin entered the world, Christ was the Mediator between God and man; "that he, in the end of the world, tasted death for every man, as well for those before as those after the crucifixion, as well for those that were without law, as for those that were under the law. And therefore, although the Lord God said unto Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door:" no sinful, fallen mortal, can be accepted of an offended just God, but through the Beloved, the Mediator. But God being in Christ, reconciling the world unto himself, not imputing their trespasses unto them; every soul that is not accepted at the last, is rejected because that sin lies at the door. O that Mr. Scott would submit to learn this lesson of the Bible at last! and then he would no longer go about to prove, that all those who have not the law must perish. His words are, "After all the apostle says, As many as have sinned without law, shall perish without law; but he gives no intimation of their accept-

ance and salvation." Surely Mr. Scott is not here trifling, by telling us, "the Holy Ghost gives no intimation of the acceptance and salvation of those who perish;" yet that is what he says, mean whatever he may. But to do him justice we will suppose, dreadful as the supposition is, that the Holy Ghost gives no intimation of the acceptance and salvation of those who are without law, but are a law unto themselves.

He says again, page 19, "The apostle's avowed design was to prove both Jews and Gentiles, that they are all under sin." Mr. Scott is mistaken here also: Paul had a nobler point in view. His was a more grand design than this. His grand design, from the beginning to the end of the epistle, and which he never seems to lose sight of for a moment, was to prove, that as all were dead, so Christ died for all. That as through the offence of one, judgment had passed upon all men to condemnation, even so the free gift had come upon all men unto justification of life. That as the circumcision and uncircumcision were all under sin, so God would justify the circumcision by faith, and the uncircumcision through faith. That God would through their faith, whether it was as a grain of mustard-seed, or as a large spreading tree, impute righteousness without works. That though the Jews were the children of the covenant and the promise: that though the adoption, the glory, the service of God, and the promises, pertained unto them: that though for their sakes Pharaoh was raised up, and kings had been rebuked; yet, says he, Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name." And again he saith, "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles, and laud him, all ye people." And again Esaias saith, "There shall be a root of Jesse; and he that shall rise

to reign over the Gentiles, in him shall the Gentiles trust," chap. xv. These are divine truths, in this epistle proved from Old Testament Scriptures; and when the apostle is about to finish it, and although it was a mystery in good measure kept secret since the world began, he declares as he closes the whole, "it is now made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This was the apostle's avowed design in writing this epistle, and not to prove that all were under sin.

The inspiring an apostle to write an epistle, with the avowed design of proving that Jews and Gentiles were all under sin, would be about as wise as writing to one of our infirmaries, to prove that all the patients taken in there were labouring under some disease; or proving all that are confined in fetters in Bedlam, were lunatics that could not help themselves; or as proving all the prisoners in heavy irons confined in our goals for highway robbery, were criminals who had all forfeited their lives, in a manner dead by the laws of the land. But our apostle had better business than this. He went as ambassador of the King of heaven, to prove to the Romans he had a balm for every wound, a medicine for every disease, pardon for every crime of every guilty soul. As he went he pointed out their desperate wickedness, and shewed the evil of sin by the misery it had brought on the human race. But this was that they might be prepared to receive the glad tidings of great joy, which shall be to all people. His business was, to prove the remedy was co-extensive with the disease.

Mr. Scott, labouring so hard to prove the depravity of man, brings into my mind what I heard twenty years ago from a clergyman, an admirer of his; who, coming to preach for a neighbour in one of our large churches, instead of preaching the Gospel, sweat and laboured an hour, to prove that man was a fallen creature.

Coming out of the church one said, "He has laboured hard for an hour, to prove what not one single soul in that church doubted." Another answered, Yes; the Calvinists love to work in the mud; they are always dabbling in the dirt if they can. Instead of telling what God has wrought, what Christ has done and is doing for the good of man, they are always telling what the devil is doing and has done.

In answer to his lordship, who had been saying, "It will scarcely be denied, that some acts of mercy, justice, and self-denial, are recorded in profane history," Mr. Scott says, "There never was on earth a wretch so abandoned to vice, as not to do externally some acts of justice, mercy, and self-denial." This is easier said than proved. Mr. Scott speaks this with a vast deal of confidence; but he can make positive assertions faster than he can prove facts. He goes on, "Even murderers, under a special impulse, have been known to shew mercy; and seducers, whose general conduct is as cruel as that of murderers, are not unfrequently noted for a sort of liberality and partial beneficence: but is there in all this any good thing in the sight of God?" Amazing!!! Sure the best thing the murderer could do, in the sight of God and man, would be to have mercy, and spare the marked victim of his hellish rage. And the best thing, in the sight of an holy God, the seducer could do, is to turn from his wickedness, and in mercy spare the innocent object of his cruel desires. Surely the *special* impulse by which the murderer withholds his uplifted hand, and the seducer suddenly turns away in mercy from the pitied object, is the same, and from the same source, as is that *special* grace Mr. Scott supposes is given to the elect. Yes, these special impulses and the special grace, must be from the same heavenly fountain. Yes; it all comes from him who says, "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon." If in this

naughty world there is any thing good in the sight of our heavenly Father, it is that of seeing the seducer, hired to the god of this world, coming "under special impulses" unto himself, and rising to come to his Father. The idea of this not being good in the sight of God, is an awful delusion of the devil, calculated to encourage the murderer to strike the deadly blow, it not being good in the sight of God in mercy to spare; and the seducer to pursue the innocent forbidden object of his beastly passions, "it not being good in the sight of God, that he should from partial beneficence shew liberality" to her he has or designed to ruin. Ah! had David followed the "special impulse" of an awakened conscience, when he first saw Uriah's wife, the poor man's ewe-lamb had been spared. And even after he had taken her to his bosom, instead of adding drunkenness to his adultery, had he attended to the impulses of that mind which had been after God's own heart, and the strong intimations God in his providence had given him that his sin should not be hid from the world, the voice of Uriah's blood had not from the ground called for vengeance on his guilty head. But blinded by the god of this world, lust was conceived, and it brought forth sin, sin when it was finished brought forth death. He added iniquity to his sin; then God "added grief unto his sorrow," and the sword never departed from his house. Let it ever be observed, that though when he repented God was pleased to put away his sin, yet with such abhorrence did he look at his crimes, that he raised up enemies, and suffered such disorders to arise in his family, that were calculated to bring the gray hairs of the stoutest man with sorrow to the grave. Mr. Scott asks, "Were then Job, and Zacharias, and Elizabeth, righteous before God, by natural good disposition or by special grace?" I suppose by neither. Did ever Jesus Christ or any of his inspired servants say they were? or did any of them ever ask such a question as this? Did ever they talk about special grace? I should suppose, if Job,

and Zacharias, and Elizabeth, were just before God, it was, first, because the grace of God that bringeth salvation to all men, had appeared to them, as it does in all the world; and then, that they walked in the ordinances and commandments of the Lord blameless. These and many more were perfect and upright in their generations. They feared God and eschewed evil. They walked with God, and had this testimony, that they pleased him. But the Bible says not one word about Mr. Scott's *special* grace being given them as the cause of all this. For that would have been plainly to intimate, that the cause of the wicked walking in all their abomination was, God not being pleased to give them *special* grace. That his withholding that only thing which could enable them to walk in the ways of the Lord blameless, was the sole cause of their continuing to walk according to the god of this world, according to the prince of the power of the air; so that God, and God only, made the difference. Indeed we need only turn the tables, or transpose the argument, and Mr. Scott admits this, and endeavours to defend it. That is, he will not say, God makes the wicked to differ from the righteous, but that God makes the righteous to differ from the wicked. Let us look at this once more. Suppose in Aston Sandford there are one hundred desperately wicked persons. They are not only helpless, but they are hell-deserving. Common grace, that brings salvation to all, will not do for them; never delivered one soul out of the gall of bitterness, the bonds of iniquity. They are all equally helpless as they are desperately wicked, and nothing but *special* grace can reach their desperate case. God can as easily give this special grace to them all as he can to ten, but his goodness does not reach so far. We will also, to go to the fountain of Calvinism, suppose every thing comes to pass in time, according to the fore-knowledge and predestination of God. That the fall, and all its awful consequences, came to pass exactly as he was *pleased* to design and permit it; and suppose in this

predestination he chooses ten out of the hundred to be his elect. These he makes willing to be holy in the day of his power by invincible grace, and to be saved in God's own way. These were all he ever intended effectually to call out of darkness into his marvellous light. The ninety he designed and determined to leave to perish, and to continue to be conquered by their own invincible sins; and as they really were all born subject to vanity, not willingly, but by reason of him, I ask any honest man of common sense, whether God's design is not as much the cause of the ninety continuing in sins and being damned for them, as it is the cause of the happiness and salvation of the ten, the little remnant? And while the ten are each crying out, Why me, why me! why this discriminating mercy to me? who hath made me to differ? The ninety passed by according to the eternal design of God might each cry out, Lord, why me, why me! why this abundant wrath? why this discriminating vengeance? for what had I done more than the ten righteous persons?

His lordship and Mr. Scott both seem perfectly clear in the awful doctrine of the fall of man, and his lordship speaks of it in a very becoming manner, and as the Scriptures speak of it; yet wishing it to be believed that he had maintained it was only a partial, not a total defect, which we have derived from Adam, Mr. Scott informs us, "In the first chapter, his chief object is to prove that original sin is a *total*, not a *partial* defect, derived from fallen Adam, of all that is spiritually good in the sight of God," &c. &c. preface, page ix. yet page 26, he says, "His lordship grants that our weak and unassisted nature will not allow us to perform an action good in the sight of God." And page 163, he quotes his lordship again, as speaking so like the humble Christian and the sound divine, that it is matter of wonder how Mr. Scott could go about to prove, in answer to his lordship, that the defect was total, not partial, &c. His lordship's words are these: "It is acknowledged, that man has not the disposition,

and consequently not the ability, to do what is good in the sight of God, till he is influenced by the Spirit of God." This, then, by Mr. Scott being allowed as that which is proved and declared by his lordship; how he can answer to God and his conscience, in so far trifling with precious time as to write one hundred and fifty pages in this chapter, chiefly in proving that man is totally, not partially fallen, as a refutation of what he would have the world believe his lordship had maintained, I cannot tell. For when I see how excellently his lordship has written upon this very fundamental in Christianity, as in many places quoted by his opponent, I am amazed that ever a book of twelve hundred pages, price one guinea, should be written by a divine of the church of England, a rector in the diocese of the bishop of Lincoln, with the design of refuting those doctrines maintained by his lordship. This is not only trifling with his own time, but also with the precious time of his readers; aye, and with the character too as a divine, of an elder, his superior in the church, his bishop. For to religious people, nothing is more shocking in the character of a minister of the church, than that of denying the total depravity of the human race; because it naturally and unavoidably leads to the denial of the proper divinity and atonement of the Lord our righteousness. I am not writing in defence of any man; but quoting the following passages from his lordship's "Refutation," as has been done by Mr. Scott: and I ask here, How could he justly accuse him with denying the total depravity of man, and with writing a ponderous book in answer, to refute this idea? "Obedience is commanded, and is therefore our duty: our practicable duty, or it would not have been commanded."—"It is one thing to trust to the goodness of God, as declared in the Scriptures, for the effectual assistance of the Holy Spirit; and another to assert, that from our own intrinsic merit we have a right to divine favour here, and reward hereafter; the promise of the life that now is, and of

that which is to come.”—“The means of grace, and the hope of glory, we owe solely to the *undeserved* mercy of God, through the merits and mediation of *his blessed Son*. It is not possible for man, with reference to the original connexion between the creature and his Creator, to have any merits towards God; for whatever power and qualification he possesses, he has received them all from God, and God has a right to every exertion which man can make. But God has been pleased to enter into a covenant with man, subsequent to the rules and directions which he gave him at his creation; and to promise certain privileges and blessings, upon the performance of certain conditions. This new dispensation, so far from being the consequence of any right conduct in man, is founded in his misconduct; the first intimation of future redemption being given immediately after the fall, at the moment God was denouncing punishment upon the disobedience of Adam. It is to be acknowledged in all its parts as entirely gratuitous, as proceeding solely from the free mercy of God; and our performance of the required conditions, is not to be considered as constituting any merit in us, or conferring any right to reward, independent of his promises. If the conditional offer of spiritual aid in this world, and of eternal happiness in the next, had not been made, the same conduct in us, supposing that possible, would have given no claim to favour or reward from God here or hereafter, a right to any recompence from God being absolutely impossible. I am here speaking upon the ground of strict justice, and upon no other ground can the abstract question of merit be argued. The question becomes of a totally different nature, where promises arising solely from kindness and mercy are concerned. We know that ‘he who hath promised is faithful,’ and therefore we rely upon his promises, without feeling that we had any reason to expect them.”—“It is an easy thing for a wrangling sophister to dispute of merits in the schools, or for a vain orator to declaim

of merits out of the pulpit; but when we come to lie upon our death-beds, and present ourselves at the last hour before the tribunal of Christ, it is high time both for you and us to renounce our own merits, and to cast ourselves naked into the arms of our Saviour. That any works of ours, (who are the best of us but unprofitable servants,) which properly are not ours, are a just debt due unto him, setting aside God's free grace and gracious acceptation, should condignly, by their own intrinsic value, deserve the joys of heaven, to which they have no more proportion than they have to satisfy for the eternal torments of hell: this is that which we have renounced, and which we never ought to admit." Thus ends Mr. Scott's first chapter, or rather the quotations in this chapter he makes from his lordship. And though there is nothing in the whole which militates against Calvinism, there is such depth of thought manifest in these few sentences, which Mr. Scott has not been much in the habit of transcribing or publishing to the world. They are thoughts which do his lordship honour, nor can we help feeling reverence for the author. Here grace and works are each put into its right place; and since the fall, man is not required to work the works of God by his own strength, and without the assistance of God's grace: but it is shewn, the moment condemnation was passing upon all men, grace interposed; and so man went out of paradise, rather under a dispensation of grace and mercy, than of wrath and indignation. And if obedience is still demanded, though man's strength is gone and his life forfeited, it is demanded upon new ground, the ground of mercy and pity through the hands of a Mediator. Consequently obedience to the commands of God, whatever they are, is practicable, or a wise legislator and good God would not have commanded. Mr. Scott wishes the world to believe, that his lordship in particular, and the Arminians in general, set people to work out their own salvation, upon the ground of their being not so far fallen, but

that they can, independent of the grace of God, and mediation of Jesus Christ, walk before the Lord unto all well-pleasing. O cruel suggestion, which from Mr. Scott's pen has gone through this nation! No; we renounce the horrid idea; and feel, and groan beneath the weight of human depravity, and mourn before our God on its account, as much as ever Mr. Scott did. And although we dare not plead this as an excuse for bad tempers and actual transgression, seeing all-sufficient grace is treasured up in Christ Jesus for every soul of man, and if we have not, it is because we ask not; we no more depend upon our own natural strength, or goodness of heart, for happiness on earth and glory in heaven, than we do upon the gentleness, meekness, and quietness of Mr. Scott's spirit. And we repeat it, we admire the declaration that his lordship here makes: "The promise of the life that now is, and of that which is to come; the means of grace and the hope of glory, we owe solely to the undeserved mercy of God through the merits and mediation of his blessed Son. It is not possible for man, with reference to the original connexion between the creature and his Creator, to have any merits towards God; for whatever powers and qualifications he possesses, he has received them all from God, and God has a right to every exertion he can make." And in the very next sentence he informs us, all our power is derived from the second, not the first covenant. That we must therefore be saved by grace, and grace alone: for, says he, "But God has been pleased to enter into a covenant with man, subsequent to the rules and directions which he gave him at his creation; and to promise certain privileges and blessings, upon the performance of certain conditions." In the whole, we cannot but admire the condescension and mercy of God, in a second time entering into a covenant with, and again commanding man. He expected nothing from him; nor could man, even in his first estate, augment God's riches or happiness in glory. The best offering, therefore, mortal can offer,

is utterly unworthy of his notice; and no good man can read with attention the following Scripture, without being inclined to love and worship his Maker. O come ye humble tribes of every denomination, attend while I read you something that will do you good, because it is from a book that you love, and in which you have everlasting life: "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done," Gen. viii. 21.

His lordship takes a proper view of God's undeserved mercy, and of man's evil heart and ways, when in the very next sentence he says, "This new dispensation, so far from being the consequence of any right conduct in man, is founded upon his misconduct, the first intimation of future redemption being given immediately after the fall, at the moment God was denouncing punishment upon the disobedience of Adam. That we are so fallen, so corrupt in the sight of an holy God: that however while lusty and young we may be guilty of vain-glory respecting our characters; when we come upon our death-beds, and stand at the tribunal of Jesus Christ, we shall have other views of the matter. And that the best that men, even the best of men can do, is to "cast ourselves naked into the arms of our Saviour." "That the best," at best, "are but unprofitable servants."

This little body of sound divinity, delivered in such plain words, and in such a small compass, abundantly proves, that though his lordship urges the slothful to work, the sleeper to awake, the dead to arise, it is because the Holy Ghost does the same, annexing this gracious promise, "and Christ shall give thee light," Ephes. v. 14. And when the dead are called to arise, the sleeper to awake, and the indolent to work the work of God while it is called to-day; it is not because he thinks the dead can arise of himself, or the sleeper

awake of himself, or the indolent can do any thing of himself, but because we know God worketh in them both to will and to do of his good pleasure. That he so works within and without them, that they may either yield themselves to obey him, or they may resist his Holy Spirit. His lordship has the authority of the Holy Ghost for saying, the resisting of this striving Spirit will be the condemnation at the last. "Know you not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."—"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live," Rom. vi. 10, and viii. 13. "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage," 2 Pet. ii. 19. "Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin; and the servant abideth not in the house for ever, but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed," John viii. 34—36. "Light is come into the world, but men love darkness rather than light, because their deeds are evil." And this is their condemnation, they will not come unto the light; and it is upon these grounds, and these only, that his lordship, and all holy ministers, urge fallen man to flee from the wrath to come. It is because light is come into the world, because the kingdom of heaven is at hand, they say unto some, "Repent, and believe the Gospel," Mark i. 15. "Bring forth fruits meet for repentance. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire," Matt. iii. 8—10. To others: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To others: "Exact no more than that which is appointed you." To others: "Do violence to no man,

neither accuse any falsely, and be content with your wages," Luke iii. 9, 13. To unbelieving souls they say: "This is the work of God, that ye believe on him whom he hath sent. Because he that cometh unto God must (first) believe that he is, and that he is the rewarder of them who diligently seek him." To awakened souls they say, "Believe on the Lord Jesus Christ, and thou shalt be saved." And all this is quite in the order of God.

But here a question must be answered. It has often been asked, "But do you believe the bishop is an enlightened man, an awakened sinner? Do you think he knows the plague of his own heart? And if he does not, how can he accept of salvation by grace?" To this I answer, I do not know. Nor am I quite positive that this is a business which either Mr. Scott or I are to decide upon. From the representations I had had of the bishop's book, I had no more intention of defending his lordship, than I had of defending Mr. Scott, when I engaged to answer Mr. Scott's remarks. But the more I examine the extracts which Mr. Scott has made from the Refutation, upon the fall of man by sin, and his recovery by Jesus Christ, the more I am convinced his lordship is right, and Mr. Scott wrong, upon this awfully important point; nor has Mr. Scott refuted his lordship in one single argument throughout this chapter. I hope it will not be thought the above is the result of want of proper respect to Mr. Scott; or that I am too severe when I say, If the above be true, then a good part of this long first chapter is vain jangling; and I cannot but look upon what is said page 27 and 28, to be peculiarly so. His lordship had said, "'That on the good ground,' says Christ, 'are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.'" Here we have again our Saviour's authority for saying, that there is some honesty, some goodness of heart in the human race; and that different men possess these virtuous qualities in different degrees,

since of the seed which fell upon good ground, some brought forth an hundred-fold, some sixty, some thirty." As these words so directly militate against Calvinism, yet as his lordship had the authority of the Scriptures for what he here says, would it not have been more to Mr. Scott's honour, if he had passed silently over all this part, and taken no notice of it? But instead of this, he objects, and brings several Scriptures to back his objections; and which Scriptures I shall have to prove, as I have proved in part already, have no more to do with the matter, than though he had said, "Now the song of songs is Solomon's song." He says, "'That on the good ground,' &c. Will his lordship then maintain, that the honest and good heart, in which the word of the kingdom, the good seed, takes root and brings forth fruit, is uniformly the effect of some honesty and goodness of heart in the human race; and if this be not always the case, what reason is there to believe it ever is?" And will Mr. Scott attempt to prove the contrary? Is there a text in the Bible to that effect? "'A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put my own Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'"—"Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights."—"I have planted, Apollos watered, but God gave the increase."

With respect to the first of these texts, "A new heart will I give them," we have already proved, from Mr. Scott's own pen, that however it is sometimes pleaded by Gentiles, yet the context speaks expressly and repeatedly of the house of Israel. That their return to their own land must be the literal; prophetic meaning of the words. And as there is no instance in the New Testament of these passages being applied to Gentiles, Mr. Scott must answer for it that he here,

as elsewhere, applies the sacred Scriptures to a sense he knew was not intended of the Holy Ghost. That the plain literal meaning was quite another thing, and intended of God for quite another purpose. And that the Jews are reserved a distinct, or separate people, for the purpose of giving these texts their full accomplishment, in returning to their own land.

With respect to the next text, "Every good gift, &c. cometh down from above," there is no dispute about this, we are all perfectly agreed, that God is the fountain of all goodness. But this was not what his lordship was speaking of, having our Lord's authority for saying, there was some honesty, some goodness of heart in the human race; and reading the passage alluded to I will ask, appealing to universal experience, whether he had not proper authority for so saying? The parable of the sower is recorded by the three evangelists, Matt. xiii. Mark iv. and Luke viii. But his lordship seems to allude particularly to Luke viii. 15. The Saviour of man, ever ready to inform the honest inquirer after truth, answers his disciples' inquiry, and says, "But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Now in every case, whether on the rock, by the way-side, among thorns, or on the good ground, "the seed is the word of God," the same to each. The sower the same, equally liberal to all. The whole difference at time of harvest, is attributed to the different dispositions of those who receive the seed, and not to any difference the sower made in them, prior to the seed being sown. Yet Mr. Scott, seemingly in the spirit of triumph, answers, "But where he says that there is some honesty, some goodness in the human race, except as implanted by the grace of God, does not appear." And I ask Mr. Scott, where in the word of God does the contrary appear? What, is every man that receives the word of truth, and brings forth fruit with patience, changed by divine grace before that

word is preached? And if first made an honest and good man by the special grace of God, is not preaching to him in vain. St. Paul, speaking of God's design in sending him to preach, says, "It was to open men's blind eyes, and to turn them from darkness to light, and from the power of Satan unto God." I would rather my tongue should cleave to the roof of my mouth, and my right hand should forget its cunning, than derogate from God's glory. But I dare not attribute that to him the Scriptures do not attribute to him. And this idea of a new heart, honesty of disposition, and goodness of spirit, being given to some, or being implanted in some, (in all the elect,) previously to their hearing the word of God, is making preaching vain, faith vain, and the word of God of none effect.

We have before said, that "Christ is the true light, which lighteneth every man;" that "he is the light of man;" that "this light shineth in darkness, where the darkness comprehends it not." Every human being becomes so far the child of light or the child of darkness, just so as he attends to, and suffers that light to shine, or as he suffers it to become darkness. From this light thousands become honest men, though it does not appear that God by his Spirit had implanted any special grace, so as to make them truly and eternally honest and holy. While they have the light, let them walk in the light, and they shall become the children of the light and of the day. And in the text connected with the one under consideration, ver. 18, if I am not mistaken, our Lord is speaking of this very thing: "Take heed how you hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have:" And as a proof it was grace of the right kind, it is ordered to be given to the diligent servant, to be given to him that had improved what he had. And with respect to those who brought no fruit to perfection, our Lord gives us to understand, the good seed was as much sown in their hearts, as in those who brought

fruit to perfection. Their failure, we are informed, was because they had no root in themselves, see ver. 13, and Matt. viii. 21. We know that every believer; in earth and in heaven will willingly say, "By the grace of God I am what I am."

" Grace first contriv'd a way
To save rebellious man."

By grace Paul was sent to plant, Apollos to water, and by grace God gave the increase. It was undeserved mercy who sent his word to heal us; and every unfruitful receiver, as well as the fruitful ones, ought to love and praise God for sending it, for sowing the good seed in the heart. For as they for a time believed, and endured for a while; they might have continued unto the end, and have been saved if they would. It was their faults that they suffered the devil to pick the good seed out of their hearts. And he must be a devil indeed, as foolish as he is wicked, in taking so much pains to pick it out of their hearts, but as he knew if it continued there they would finally be saved. If our Lord is to be credited, Satan's desire is that he might have us; that he sifts us as wheat; he has no other end in view, but that he might have us. O believing souls, therefore take heed to yourselves! see that ye receive not the grace of God in vain. Not a damned soul in hell will have to accuse God of not giving him the grace of a new heart, a right and honest spirit. None will have there to accuse him as the cause of their continuing in sin, by designedly withholding the honest heart from them, and only giving it to the elect.

The following is equally frivolous, or jangling, as the foregoing. Mr. Scott, constrained to acknowledge the justness of his lordship's reasoning, says, "If men neither have by nature, nor can have by grace, power to comply with the advice given, it would certainly be given in vain. But will his lordship maintain, that men have, without the grace of God, power to do all those things which are here mentioned." Is there nothing like designed provocation in this? Did ever

his lordship say or intimate, That we can of ourselves abstractedly from the grace of God, live, move, or have our being? Has not Mr. Scott read enough of his lordship's Refutation, to know he could not mean any such thing? Has not Mr. Scott transcribed enough from his lordship, to convince any impartial reader that he believes all the power a man has to exert himself in the work of obedience, comes from the grace of God? That it comes to him by a new covenant, made with man subsequent to the fall? That we are to trust in God according to the Scripture; for the effectual assistance of his Holy Spirit, see pages 166—169. Mr. Scott seems to speak of the human race, particularly the non-elect part of it, not as probationers, under a second covenant; not as redeemed creatures, under a dispensation of grace and mercy; but as without God, as much as the people in hell are. That there is as much power in the dead and damned to do works meet for repentance, as there is in any of the non-elect on earth, to whom God has not promised a new heart. Aye; and if his scheme be true, these have no more power, and are as sure to go there at last, as the other are there already. Our Lord, who never trifled with the souls of men, has taught us a better lesson. He spake a parable that men, elect or non-elect, should pray always. In his sermon on the mount, with what earnestness did he urge this duty upon the multitudes, Matt. vi. 5—14, and vii. 7—12. "Ask," says he, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Or as St. Luke words it, "If ye then, being evil, know how to give good gifts to your

children, how much more shall your heavenly Father give the Holy Spirit to them that ask him," chap. xi. 13. Is there any intimation in this sermon, that these evil men had special grace implanted in their hearts? Or are these proofs evil men can do nothing spiritually good? My soul is pained within me, when I think of such doctrines having been sent into the world by commentators on the Holy Scriptures. O, how many times have evil men, when sinking in the mighty waters, in their trouble called upon the name of the Lord; and he, because his mercy endureth for ever, has heard and delivered them! O that men, instead of believing these commentators, would "praise the Lord for his goodness, and for his loving-kindness to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and the shadow of death, bound in affliction and iron, because they rebelled against the words of God, and contemned the counsel of the Most High: Therefore he brought down their hearts with labour; they fell down, and there was none to help, evil men as they were. Then they cried unto the Lord in their trouble, he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bonds in sunder. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men," Psalm. cvii. It is not Mr. Scott's quoting the 17th Article, the 27th or 37th Article, or all the articles that ever were drawn up by fallible men, that can prove, even evil men cannot so call upon the name of the Lord in their trouble, that God can hear their prayer and deliver them. Yes: men that yet are no more the subjects of "implanted special grace" than other people are. Yes: these evil men are throughout the Scriptures encouraged to call upon the Lord, that he would give his Holy Spirit, to enable them to conquer their lusts, to subdue their evil propensities. These, in the gall of bitterness, in the bonds of iniquity, are encouraged to "pray that the

thoughts of their hearts may be forgiven them; that the deserved judgments of God may not come upon them." Scriptures in abundance rush upon my mind to prove this, but the above are sufficient.

Nothing can be more injurious to the souls of men who are yet in their sins, than to make them believe they cannot do any thing well-pleasing in the sight of God, until he has given them special grace, "implanted in their hearts his grace, and whatever is good." Ah! men are too apt to wait for this unpromised blessing. They are backward enough in the duty of entering their closets, and praying to their Father who seeth in secret. These are willing enough, not only to say, (as many have to me,) "Ah! what can we do, if God does not help us?" They are ready enough too to act upon these principles: they need not be encouraged to it by commentators.

O! what a curse would Mr. Scott's doctrines have been, had they generally been believed at Nineveh, when Jonah went through it, crying, "Forty days, and Nineveh shall be destroyed." Our dear Lord says, "They repented at the preaching of Jonah." Yes; we are told, "They believed God,—and turned from their evil way, and from the violence that was in their hands." Man and beast were to be covered in sackcloth, and to cry mightily unto God. "For," say they, "who can tell if God will turn, and repent, and turn away from his fierce anger, that we perish not." And though Mr. Scott will not say, that it appears God had implanted saving grace, or special grace, in their hearts; yet, such is the goodness of his nature, he was pleased with what they did. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not," Jonah ii. 2.

It is not for the refuting of Mr. Scott that I am taking this pains now. If any one of the above Scriptures is true, he is refuted, and in the eyes of every impartial

honest man, proved to be wrong. But my view is here, by quoting and referring to so many texts, to encourage the wicked, in whom the grace of God is not yet "implanted," to forsake his ways, and to turn unto the Lord, and he will have mercy upon him, to our God, for he will abundantly pardon. Let the wicked know, he never will have more power to turn than he has now. If he does not turn unto the Lord, he never will have more grace implanted in his heart than he has now. Now is the accepted time, now is the day of salvation. To-day if thou wilt hear his voice, harden not thy heart. The man who tells thee, "If thou art one of God's elect, he will make thee willing in the day of his power," is deceiving thee, is robbing thy soul, and giving thee to hope for what God has never promised to give. The new heart, the right spirit, is promised to the Jews, as being the elect of God; and to the Jews only when they shall return unto their own land.

Page 31, Mr. Scott quotes his lordship, saying, "There is not a single passage in the New Testament, which leads us to suppose that any supernatural power was exerted over the minds of ordinary hearers; and therefore we are authorised to attribute their faith to the voluntary exercise of their reason." Now either there are Scriptures which attribute faith of ordinary hearers to supernatural power, or there are not. Mr. Scott quotes four texts, or half texts, to refute his lordship, as follows: "The hand of the Lord was with them, and a great number believed and turned to the Lord," Acts xi. 21. I dare say, there is no Calvinist who reads this from Mr. Scott, but will think it excellent. But unfortunately for him, it so happens, this text does not say one single word about the hand of the Lord being with either ordinary or extraordinary hearers, but expressly of the extraordinary preachers, "who were scattered abroad upon the persecution that arose about Stephen." Besides, it appears, the great number who believed were not ordinary hearers, such

as us Gentiles, but Jews, “children of the covenant and promise which God made with their fathers:” for it was only to them the word was there preached, see verse 19. The next text is about Lydia, Acts xvi. Could not Mr. Scott have fixed upon some better instance than this of “ordinary hearers?” Does Mr. Scott call Lydia “ordinary *hearers*?” On the contrary, do not these Scriptures speak of her, and do not all ordinary writers who mention her, mention her as an extraordinary person? At any rate she was not “ordinary hearers.” The next text referred to is 1 Cor. iii. 6, “I have planted, Apollos watered, but God gave the increase.” Christ promised to his ministers, to be with them “always, even unto the end of the world.” He never falsified his word at any time: and as every good man on earth prays to God for his guidance, protection, and blessing, when going on a journey, or on business; and being preserved, protected, and prosperous, does as uniformly return God thanks for that prosperity, without thinking a miracle was wrought; so does the apostle here. But he does not intimate, that it was extraordinary for God to prosper the work of a good man’s hands. No, no, he speaks of the grace of God which bringeth salvation, as being a common thing. So every pious minister, knowing the awful responsibility of the minister of the everlasting Gospel, seeing the work of God prospering in his hands, naturally gives God all the praise, and willingly adopts the apostle’s language in this epistle, “Not I, but the grace of God that was with me,” chap. xv. And what was it in which this holy man so laboured among this people? Why, it was first of all to inform, or to impress upon their minds, “That Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen in different places by divers people, infallible witnesses.” This was the simple, divine story he told them, and which they received, and wherein they stood, and by

which they were saved if they kept it in memory what he preached; there it all hinged. If they did not, then they had believed in vain. It was the Lord, it is true, who gave the word, and great was the company of them who published it. But is there something so dark and unintelligible in this plain revelation, that honest common hearers could not receive it, without some uncommon or *supernatural power*? The other text Mr. Scott quotes is James i. 18. "Of his own will begat he us with the word of truth," &c. Unhappily Mr. Scott stops in the very middle of the verse, in the very middle of the sentence too, and only says, "&c." Now this "&c." unfortunately for Mr. Scott, tells the world who these "us" were, that then were begotten again unto a lively hope by the word of truth; it was those "who were intended of God to be a kind of first-fruits of his creatures." This latter part of the verse should have been brought in by all means. And although this is the chapter in which it is said, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning;" it so happens, it is in the very same chapter where any man that lacketh wisdom, whether he has *special grace* implanted in his heart or not, is exhorted to ask of God; and because, saith he, "God giveth unto ALL MEN liberally, and upbraideth not;" and saith he, "and it shall be given him." And what may appear still more strange to some, as a proof that man can, long as he is a probationary, do something towards his own salvation; God is pleased to make the word of truth, the power of God unto men's salvation, as faith cometh by hearing it. In the very next verse, the whole of which Mr. Scott ought to have transcribed, instead of "&c." the apostle urges, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath," ver. 19. And however the bishop may offend, by urging wicked men, or all men, to flee from the wrath to come; it is clear St. James, in this chapter,

was as legal as his lordship to the full. Nor does it appear that Paul, or Peter, or any of them, asked, "Whether he thought people could do this of themselves? whether they could believe by nature? or whether it was the special, supernatural grace of God, whereby they believed?" Mr. Scott goes on in what, I suppose, he would call improving; but, as of his commentary, what I would call spoiling the subject, and says, "Indeed, every time the apostle thanks God for the success of the Gospel in the conversion of his hearers, he evidently ascribed that event to a supernatural power, giving efficacy to the word of truth; unless he used this language in the same formal and unmeaning manner as the pharisee at the temple said, 'God, I thank thee that I am not as other men are,' &c." It is quite in the ordinary course of things, for all good men to thank God for all the good that is done on earth, whether the instrument he does it by be king or minister. And hence, though the apostle himself was sent of God, "to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and an inheritance among them which were sanctified by faith that is in Christ," Acts xxvi. 18; he always ascribed the success of his ministry to the common grace of God, that bringeth salvation to all men; but never to extraordinary power, as though it was quite uncommon, or supernatural, for God to attend with his blessing, the faithful ministry of his word. And let me tell Mr. Scott, these strokes of his are very awful reflections on the ceaseless, undeserved mercies of God.

But why should Mr. Scott accuse the poor pharisee in the temple of using the language, "God, I thank thee that I am not as other men are," in a formal and unmeaning manner? Has not Mr. Scott, a thousand times in public, and in a thousand places in his writings, endeavoured to teach people to be thankful for the very same thing, and in the very same manner, in which

and for which the pharisee thanked God? What was the blessing for which the pharisee thanked God? It was, as he thought, because God had made him to differ from sinners around him, and particularly that he had made him so much better than a certain publican in the neighbourhood. He as much as says, he did not effect this amazing change by any power or goodness of his own; no, it was all the work of *special grace*, "God, I thank thee" for it. So he thanked God for blessings, no one but himself thought existed: so in him, as in many a one in our day, the words of the witty poet were verified,

"Tom his own merit sees;
This gives him pride,

That he sees more than all the world beside."

And I ask any reasonable man, who has had patience to read Mr. Scott's guinea book, or his more tedious Commentary, what is the whole tendency of those writings, but to inspire in the minds of uninformed people, who can believe that they are the elect of God, the peculiar favourites of heaven, the children of the covenants, with a vain conceit of their own attainments in a state of holiness? And these attainments being so great, they are taught by these writings, that it cannot be natural, or the effect of their own honesty and prudence, or the goodness of their hearts; but it is all to be attributed to the special or supernatural grace of God. "God, I thank thee."—"Thou hast made me to differ."—"Stand by, I am holier than thou."—"I give God the praise, for he has made the difference." I ask, Is this, or is it not, directly or indirectly, the chief thing that runs through all Mr. Scott's writings? And however formal and unmeaning, in the sight of an heart-searching God, the language may appear, it seems the very same language the pharisee of old made use of. O, had he of old, or Mr. Scott of the present day, drank deep into the Spirit with which the holy apostle was blessed, the language would not have been, "Thank God for his special grace;" but, "What!

and are we better than they ! No, in no wise.”—
 “Not as though I had already attained, or were already perfect.”—“Less than the least of all saints, not meet to be called an apostle.”—“Christ came into the world to save sinners, of whom I am chief.”

As the pharisee in the temple thanked God for blessings given as to a peculiar favourite, and that all the goodness he possessed was the gift of God ; and as no one but himself had any idea he possessed such extraordinary blessings ; so it is with men of the same spirit in our day. For while they are thanking God, who has made them to differ from others, people about them see none of that difference. They talk of the supernatural efficacy and power of special grace on their hearts ; but to England I appeal, do their customers, their employers, or employed, derive any benefit from this. I am not speaking of the real influences and effects the Spirit of God has on the hearts and lives of Christians ; but I am speaking of those ministers and people, who have been and are noted, for their glorying in the effect divine grace has had on their hearts. That the change and difference has been so great, nothing but supernatural power could have effected it. The world sees they have changed their amusements, perhaps their company, and perhaps their places of worship. But, ah ! has the change made them as little children in the sight of God and the world ? Do men see they have humbled themselves, and have received the kingdom of heaven as a little child ? Are they easier to make a bargain with ? Would they more willingly “suffer themselves to be defrauded,” than that they would outreach any man ? It is a melancholy truth, that, without attaching blame to one party more than to another, the most covetous wretches, and the vilest tempers we have met with, have been among those who have made, and are making, the loudest boasts of their attainments in the divine life, through the influences of extraordinary grace. These people can easily quote different parts of the 7th chapter of Romans, and endeavour to prove

that, throughout his pilgrimage the holy apostle was sold under sin, as an excuse for themselves being led captive by the devil at his will; instead of seeing this was only while he was in the pangs of the new birth. Indeed, who is he that is willingly led away by his own passions, but can easily lay hold of Scriptures which he can wrest to his own destruction? And if there is any thing, which at first sight appears a little hard to be understood, in the 7th or in the 9th to the Romans, this by thousands is committed to memory, and at every turn quoted, as a proof of the truth of what they wish to prove: but which of them, ah! which of us all, have deeply studied what is in the 6th chapter? “Know you not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.”—“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.”—“But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end everlasting life.”

It should appear his lordship had asked, of men in general, “Why should they not be competent, by the use of their natural faculties, to understand that Jesus was the promised Messiah?” And Mr. Scott answers, “Because their minds were blinded by prejudices and corrupt passions.” True; but is this a proper answer? Spiritual truth and natural truth is presented to the

mind of rational men, while their day of grace lasts. They have power, while God spares their faculties, to weigh, examine, and to receive or reject natural truth. A minister of the Gospel preaches in their hearing the unsearchable riches of Christ, in hopes of making all men see it. He proves, by the birth, life, death, resurrection, ascension, and intercession of the Saviour Jesus, that he must be the promised Messiah; for that in every thing he exactly answered the description that the prophets gave of him. Have not men here as much power, by the use of their redeemed restored faculties, of judging and of receiving, or of rejecting this Gospel truth, as they have of judging of, receiving, or of rejecting natural truth? I do not like shuffling and evasion in religion: therefore if people's minds are only blinded by prejudices and corrupt passions, can they not, while assisted by the grace of God that bringeth salvation, so conquer those prejudices, as to be able to receive the love of the truth, or to put the word of God from them, and to judge themselves unworthy of everlasting life? Is it not within their own power, either so to conquer those prejudices as to receive the truth as it is in Jesus, or to reject the counsel of God against themselves? Or because they received honour one from another, does our Lord intimate that it was impossible for them to seek that honour that cometh from God, so that they might believe in him whom he hath sent? Or when our Redeemer speaks of the stumbling-blocks, or hindrances, which lie in the way of men's believing the Gospel unto righteousness; does he intimate, much more say, that it was impossible that they should so remove those hindrances, as to come unto him for life? Nay, all his exhortations to such, are to take these stumbling-blocks out of the way, and to come unto him; to hear, that their souls might live. Surely men will not suppose our Lord was mistaken, when he said to these, "Ye will not come unto me." Surely they will not contend that he ought to have said, "*Ye cannot come unto me.*" Ah! men will not

at the last day be cast off for ever because they could not, but because they would not come unto him. And if we may judge from the Scriptures, it does not appear that much will be said to them about their never having natural power, but plenty of physical power; or their having natural power, but no physical power. - All this trumpery, brought now into the church of God to delude and bewilder precious souls, will then be sent to the place from whence it came; and man, the truth hath said it, will be accepted or rejected, according to that a man had, not according to that he had not.

Mr. Scott goes on, page 33, "Indeed, if merely understanding that Jesus was the promised Messiah were the living and saving faith which the Gospel requires; numbers in the day of our Lord, and in every subsequent age, have thus believed without special grace. But his lordship elsewhere repeatedly allows the distinction between this dead faith, and that living faith which worketh by love."

But these who believe and understand that Jesus is the promised Messiah, so far do well. And though not the subjects of special grace, by that same grace which enabled them to understand that Jesus is the promised Messiah, they might have added to their faith virtue, and to virtue knowledge, and to knowledge brotherly-kindness, and to brotherly-kindness charity. " ' For so an entrance shall be ministered abundantly unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.'—' But,' O let us read and tremble, for whatever *special grace* he has received, ' he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.' " The Scriptures are so pointed here, that I feel a kind of hope Mr. Scott himself will no longer deny the awful truth.

He says, "His lordship repeatedly allows the distinction between this dead faith, and that living faith which worketh by love." It would have been more

satisfactory if Mr. Scott had here quoted his lordship, or told us on what page we might have found some of these many repeated sayings. For if his lordship has repeatedly allowed the distinction between living and dead faith, he has repeatedly allowed what the Bible never allows. The Bible knows nothing of two kinds of faith, whatever it says of the degrees of it. Whether it be faith as a grain of mustard, as a large tree, as a little leaven, or as three measures of meal, it is the same in kind. If a man only believes, as the devils do, that there is one God; or as many, in all ages subsequent to the days of the apostles have, that Jesus is the promised Messiah, without the *special grace* of God, so far they have done well. And it is remarkable, that such are never exhorted or commanded to change their faith, but to add to it. And sure if it was not right in its kind, the Holy Ghost would never have exhorted its possessors to add to it. It would be easy to write a volume upon this important point, but I must proceed: only let us remember, that when the apostle speaks of some as “waxing wanton against Christ,” he does not attribute their ruin to spurious faith, but to their casting off their faith.

The foundation of Mr. Scott's error is this: he believes, God from eternity predestinated to bring to glory so many, whom he had chosen from among mankind. That he as much predestinated the means of their salvation, as he did the end. That faith being the grand means, in the day of God's power these are effectually and irresistibly called out of darkness into God's marvellous light; and true saving faith as much given to them, as breath or being is given them. Their faith, therefore, must be true and genuine, because it is the peculiar gift of God to his own elect. Whatever belief, therefore, other people may have, it is not living faith; but something that arises out of their own industry, such as hearing, reading, reasoning, (and I would say, praying; only that Mr. Scott will

not admit of non-elect people praying effectually.) This is a regular system of divinity : and in order that it may be believed, a number of detached or abstracted scriptural words are generally interwoven with it. But it has this defect, it is a system of man's invention. The Bible knows nothing of it. It is clear, then, that if this system had been divine, there must necessarily have been two kinds of faith ; that which is the gift of God to the elect, and that which honest men in general possess, without the special grace of God.

His lordship had said, " A sincere disposition to obey the divine will, was therefore all that was necessary, to enable a person to judge whether the doctrine preached by Christ was the invention of man, or a revelation from God." And he quotes, or refers to, John vii. 17, as illustrative of our Lord's words in chap. vi. 44, 45, 65, which passages read thus, " No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God."—" Every man, therefore, that hath heard, and that hath learned of the Father, cometh unto me."—" And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." The other text reads thus, " If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That one text here is clearly explained and illustrated by the other, is certain ; nor could his lordship be more happy in his reference, or quotation ; for Mr. Scott, for some reason or another, does not tell us which it is ; but says, " A sincere desire, &c. This is the undoubted import of the words of our Lord ; but it determines nothing concerning the source of this sincere disposition, whether from fallen nature, or from the special grace of God." *Ah!* what a pity that the Scriptures should be so deficient as not to clear up this difficulty!!! How is the world beholden to commentators, who have written so much more plain upon the

“source of good,” than the writers of the Scriptures have!! I suppose, he who spake as never man spake, thought in one of the above passages he had sufficiently explained the other; and that St. John, who wrote for him, thought so too. But somehow or other, they have forgot to speak of the source from whence the good, or sincere disposition in man proceeded. If Mr. Scott had candidly attended to the book he sat down to make remarks upon, he would have found his lordship had clearly proved, and that from the Scriptures, that the source of goodness was God. The source of goodness to man at his creation: since man is a fallen creature; the source of goodness through Jesus Christ, by redemption. See Mr. Scott’s quotations from his lordship, pages 167—169. But did not Mr. Scott make this remark, page 34, with a view of making people believe his lordship had insinuated, that a sincere disposition to know the will of God and do it, was all from fallen nature? If there is any sense in his remark, this is it. And if this be his meaning, I would ask, was it very pious, was it very religious, for Mr. Scott, almost in every page, to throw out these insinuations? especially as, in several places, he proves, from the bishop’s pen, these insinuations were groundless? That his lordship had as clear and as distinct views of the depravity of human nature as ever Mr. Scott had: and, I am bold to say, a thousand times more clear views of the restoration, or all the sincere and good disposition that is now in man, being the consequence of a new covenant, than ever Mr. Scott possessed. Are these insinuations, then, the fruit of special grace? And if they are, would not Mr. Scott have written more like a new creature, more like a Christian, if he had only been in possession of common grace, such as brings salvation to all men, and such as we non-elect people possess?

Again his lordship says, page 39, 40, “Hence it appears, that the faith of the Bereans was the result of the candour with which they listened to the preaching.

of the apostle, and of the diligence with which they inquired into the evidences of the Gospel. Mr. Scott answers, "But does it also appear, that this candour, and this diligence, were the produce of fallen human nature without special grace?" And then he gives us that text again, James i. 16, 17, "Do not err, my beloved brethren, every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." There are several texts, in this same chapter, which fully explain this; and which fully and clearly answer all Mr. Scott's curious questions on this head; but unfortunately, he can never remember them when he brings in the 16th and 17th verses. That short text, verse 5, would fully have answered his hackneyed question, "From whence does diligence in searching the word of God proceed, from fallen nature, or from the *special grace* of God? For the apostle says, 'If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not, and it shall be given him.' Here the liberality of God is said to extend to all; and that he, kind Father of mercies, does not upbraid any poor ignorant soul that lacketh that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." These texts, fully and satisfactorily to every pious mind, answer the curious questions Mr. Scott so continually makes, and fully proves the impartiality of God in his love to a guilty world. Yes, let every soul rejoice, this redeeming love is without partiality, and his offer of it to all men is without hypocrisy. He works in the human mind, both to will and to do of his good pleasure. This is the source from which all good in man proceeds, and therefore he says to all that sleep in sin, "Awake, thou that sleepest." To all that are dead in trespasses, "Arise from the dead, and Christ shall give thee light." O, these texts prove the abundance of Christ's goodness, in receiving gifts for the rebellious, that the Lord God might dwell

among them. They prove, compared one with another, "God is good to all, and his tender mercies are over all his works." That if invited, sleepy, dead souls, perish, they perish by denying the Lord that bought them. That they had it in their power to have awoken, to have arisen, to have received pardon, life, and salvation from him who waiteth that he may be gracious, is exalted that he may shew mercy, or it would have been hypocrisy to have invited them. O could men but remember these, and many more such Scriptures, how happy would they be! How would the guilty plead with him for mercy! How would the love of Christ constrain them! For they would judge, "if one died for all, all were dead:" and he died for all, that they who live should not live to themselves, but to him who died for them and rose again. They would, seeing that Christ died and rose again for all, know no man after the flesh, count not any man common or unclean, but each as the object of God's pity and love, the purchase of Immanuel's blood, they would love as brethren. O! had Mr. Scott thought more on such texts, and upon the whole revelation of God, he would not a thousand times have asked, Was this from fallen nature, or from the special grace of God? He would have spent his life in proving, that as Christ died for man when he was without strength, every man had strength in Christ to obey the Gospel. That the head of every man is Christ. That all is done for man's salvation, that a just God could do for him. O, what pains would he then take, to make all men see what is the love of Christ to a guilty world! How would he weep before the Lord, that he had spent so much time in endeavouring to prove, that God designedly withholdeth the power of believing in his Son! With what sorrow of heart would he read over many parts of his Commentary, and heartily wish it had never been sent in such a state into the world! He would see there was a happy medium between fallen nature and special grace, which unavoidably insures eternal salvation but

to a few. That after nature was fallen, and condemnation passed upon all men, there appeared the grace of God, bringing salvation to all men; a free gift, which came upon all men unto justification of life. That he giveth to all men liberally, and upbraideth not, a common salvation, without partiality and without hypocrisy. That this brought forth fruit in all the world. That now, if God required of fallen man to do justly, to love mercy, and to walk humbly with his God; it was because he had shewed him, in a clear or in a more obscure way, what is good. That the man whose goings forth were from of old, from everlasting, great unto the ends of the earth, is for peace. That peace, through him, is made betwixt God and man. This is the source of all good. On this ground, and only on this ground, from the third chapter of Genesis, down to the 18th verse in the twenty-second chapter of the book of Revelation, are men, fallen, helpless men, exhorted to work out their own salvation. It is because help for them is laid upon one that is mighty.

Mr. Scott says, page 45, "They who for a while believed, and in time of temptation fell away, had no root in themselves." They were never rooted and grounded in love, they never shewed the work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ." I wonder who told him this tale! That because they had no root in themselves, they had no root in Christ! That because they abode not in the truth, they never were in the truth! That because they only endured for a while, they never endured at all! Mr. Scott had done better if he had thought before he wrote upon this point: he is an old man, or I should here, and in many other places, take "a higher ground," and rebuke him sharply for so flatly denying the word of truth, and merely to support a favourite system. If Mr. Scott continues to write on the Scriptures, he should think, and think seriously, that truth hath said, "Because iniquity shall abound, the love of many

shall wax cold.—“Now are ye clean through the word which I have spoken unto you; abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me.”—“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”—“As the Father hath loved me, so have I loved you; continue ye in my love,” John xv. 3, 4, 6, 9. Here are souls, whom the Saviour loved, who were made clean through his word, were in him, members of his flesh, of his body and his bones, are warned of the danger of not abiding in him—are told plainly what would be the consequence of not abiding in him. It is not for Mr. Scott to tell us, they never were in Christ, loved, and clean by his word, that should weigh any thing against the truth. They were grafted into the true vine, and were partakers of the root and fatness of the olive-tree. Yet, says the apostle, with many of such “God was not well pleased.”—“Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell severity; but towards thee goodness, if thou continue in goodness: otherwise thou also shalt be cut off,” Rom. xi. 17, 22. What are a thousand Scotts before passages like these? Our Lord could not be mistaken: his holy apostle, writing as he was inspired by the Holy Ghost, could not be mistaken. Hence, says he, though made clean, a chosen vessel, drawn by loving kindness, “I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away,” 1 Cor. ix. 27. He speaks of some who had “damnation, because they had cast off their first faith.” He declares that “The just shall live by faith;

but if he draw back, my soul shall have no pleasure in him." How any human being dare enter his protest against such divine truths, I cannot tell. How he dare say, "They never shewed the work of faith and labour of love." Hear once more what the holy apostle says concerning some apostates, and some whom he mentions by name. It is an affecting account, must be so to every one who believes it. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and how many things he ministered unto me at Ephesus, thou knowest very well," 2 Tim. i. 15, 18. One may transcribe ten thousand of Mr. Scott's sentences, without feeling any emotions of gratitude or love. But who can transcribe sentences like these, without feeling the heart melting with joy and fear? One can scarce transcribe a sentence from the lips of Jesus, without feeling love to him, and an almost determination to follow him whithersoever he goes. Reader, rise and follow him, for he calleth thee; and leave Mr. Scott and I to settle this dispute. He is in very good hands. The Lord helping me, thou mayest leave him with me. Only allowing revelation to be true, and I find no more difficulty in refuting Calvinism, and Mr. Scott, than I should in proving the history of Jack the giant-killer was a fable.

Page 48, he says, in answer to his lordship, "No information in the understanding, however correct and full; no conviction in the conscience, however strong, if not attended or followed by 'faith which worketh by love,' is so much as the beginning of that 'good work, which he who hath begun will perform until the day of Christ.'" Pity that Mr. Scott should speak with such confidence. Bold assertions are not always

the best arguments: nor do they, unless with weak people, always carry conviction. The apostle might speak of the confidence he had, that every one of the Philippian believers would perform good works until the day of Jesus Christ." He had this confidence in them all because of their fellowship, from the first day until the time he wrote; and because he had them in his heart, inasmuch as both in his bonds, and in the defence and confirmation of the Gospel, they all were "partakers of his grace," or of the same grace he himself possessed. But does it follow, that if any of them, espoused as a chaste virgin unto Christ, should wax wanton against Christ; that waxing wanton against Christ would be a proof they never were espoused as a chaste virgin to him? Correct, full, and clear information in the understanding, with strong conviction in the conscience, are the greatest blessings an unsanctified sinner can possess; and they are among the first-fruits of the Spirit of God upon the soul, whether it flies to the open fountain, or whether it puts this heavenly light under a bushel. What evils have attended the preaching of these ideas of Mr. Scott? What horrid despair are they not calculated to produce? Aye, what despair have they really produced already? Look at the countenances of one-half of the attentive hearers of high Calvinist ministers, and tell me if you do not see misery and settled despair imprinted there!

For a minister, who should be the ambassador of Christ, seriously to tell his congregation, "They may have *the most correct* information in their understanding;" "the strongest conviction upon their conscience;" and yet that this may not even be the beginning of that work which they are to perform until the day of Christ, is to drive awakened souls to distraction. It is to set at naught the commands and invitations of our Lord: for in order that the unconverted may have "correct information in their understanding," he commands them, "Search the Scriptures; for in them you think that you have eternal life, and they are they

which testify of me," John v. 39. In order to work conviction upon the conscience of the men of this world, he hath sent the Spirit of truth from the Father. But I will turn and quote that passage in full, only making use of a word in the margin, or giving the marginal reading in preference to the other: "Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged," John xvi. 7, 11. Yet Mr. Scott makes no scruple at declaring, a person may have the most correct information in his understanding, and the most strong conviction of sin in his conscience; and if something else does not follow, this is no part of that work which he who hath begun will perform until the day of Jesus Christ. One would think, reading these passages, that whether the man go on to perfection or not, yet this was a good beginning.

O, wherever the blessings of an enlightened understanding, and strong conviction for sin, are possessed; how careful should ministers be to urge such souls to the Lamb of God, which taketh away the sin of the world! How careful should each one be to set forth Christ crucified among them! How should his kindness to them be proved, not only in that when they were without strength Christ died for them; but in that he has already blessed them with an enlightened understanding, and strong convictions for sin. Then, instead of dark despair, they would see waters break out in the desert, and the lame would leap as an hart. Then they would see the desert appearing like the garden of the Lord, and hear the tongue of the church sing praises. Error, what hast thou done! Into what numerous channels does one grand leading mistake

branch out itself! This of Mr. Scott's too, arises out of that leading doctrine of Calvin:—so many are to be saved; and the rest are to have so many blessings, through grace, as to render them without excuse at the last. But that only grace which could insure salvation is withheld from them. Those, therefore, who add to their enlightened understanding and strong convictions, faith in our Lord Jesus Christ, and go on to perfection, prove they are the elect of God; that these are the persons eternally designed of God to be saved. Those who do not improve their talent, but hide it in the earth, or in a napkin, shew by their non-improvement, that they are the persons not elected, never of God designed to be saved. As Mr. Scott here quotes that text, Philippians i. 6, and quotes it in such a manner as to leave it doubtful how he understands it, “Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ;” I shall take the liberty here of saying something upon that hackneyed, constantly quoted text. I shall do it the more willingly, because to the best of my recollection, I never wrote any thing upon that text before. I have not spoken upon it, because for more than thirty years I had my doubts as to the true meaning of it. Let it be taken in which sense soever it may, it does not at all militate against any favourite opinion of mine. But no honest man will give a sense or meaning to an inspired truth, unless he is persuaded that is the sense the Holy Ghost intended should be put upon it. Who, then, is meant by “He that has begun a good work in you?” The answer, I know, from all is, “God, to be sure.” If the apostle means here, that it was God that was performing the good work; why does he add, “Even as it is meet for me to think this of YOU ALL, because I have YOU in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, YE ALL are partakers of my grace?” There can be no dispute, whether or not God worked in them to will and to do

of his good pleasure, chap. ii. 13; but is that, what the apostle means in this text? Or does he not mean the same as in the twelfth verse of that chapter? "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." If we narrowly examine the text with its context, we shall have some reason to believe, that the "he," in the Philippian church, who had begun a good work, was each one who had always obeyed the truth; and in consequence of this steady obedience, the apostle had confidence in them all. I am inclined to think this is the apostle's meaning, because he conveys the same idea of an individual holy man, Philemon 21, "Having confidence in thy obedience, knowing that thou wilt do more than I say." But if the apostle had meant God, by "he that hath begun a good work in you," would he not, instead of immediately adding, "even as it is meet to think this of YOU ALL," have said, "Even as it is meet for me to think this of HIM, because of his unmerited goodness?" I have not met with a single writer upon the passage, who to me seems to cast the least light upon it; rather the contrary, except Macknight, who says, "According to Pierce, the good work of which the apostle speaks, is that which the Philippians performed," &c. And I confess, only as the very contrary is, by the help of commentators, the generally received opinion, or I should have wondered how any man of common sense, looking at the context, should have thought otherwise. But we must not make use of our common sense when we search the Scriptures, lest, forsooth, we should be guilty of *carnal reasoning!!!*

Mr. Scott quotes his lordship, as citing a passage out of Acts ii. 38, and paraphrasing upon the text as follows: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, without which your present belief cannot be

improved into that true and lively faith which is essential to salvation. The rite of baptism was ordained by Christ himself, and its two-fold office is here described by his apostle, namely, that it washes away the guilt of former sins, and imparts the Holy Ghost to those who shall previously have repented and believed.” To this Mr. Scott smartly answers, “Repent, &c. The apostle’s exhortation intimates nothing like the lines which follow, not as a comment, but as if spoken by Peter, and which are an evident addition to the word of God.” This is an hard saying; because the two lines immediately following the word “Repent,” are the express words of St. Peter; and if Mr. Scott has marked the passage quoted from his lordship exactly as he found it, the lines which follow are properly pointed, not as an addition to the word of God, but as a paraphrase, or comment, upon what went before. And if every thing of this kind is “an evident addition to the word of God,” I beg leave to ask Mr. Scott, where he will find a Bible without these “*evident additions?*” What are all those words written in *Italics*, found throughout our Bibles, but “*evident additions?*” Therefore this accusation of the rector against his bishop, does not come with a good grace; and if I had a mind to write with a view of provoking my opponent, instead of exposing error, I would tell him, the accusation was false. Mr. Scott goes quibbling on, and says, “The persons addressed were not called believers; but they were exhorted to repent and be baptized, (as professing faith in Christ,) for the remission of sins, and thus receive the gift of the Holy Ghost.” Lest Mr. Scott should be thought guilty here of what he has just been accusing his bishop of, he incloses his addition, or paraphrase, in crochets, thus: “(as professing faith in Christ.)” But in other places he forgets himself, and leaves out the crochets, as may be seen in hundreds of places in his book. “The persons addressed were not called believers.” True; but though the apostle does not stop to call them

believers, do not all his exhortations, all his preaching to them, prove, he considered them as persons who believed in the oracles of God? And could not he justly have addressed them, appealing to their consciences, and have said, in the language of Paul to Agrippa, "Believe ye the prophets? I know that ye believe." As Mr. Scott asks the strange question, one would think he wrote without thought, "Did they at all believe in Christ, before they repented of having crucified him?" Yes, to be sure they did, or how could they have repented of crucifying him? It was their belief in him, which begat that true repentance of having crucified the Lord of glory.

I find no difficulty in refuting Mr. Scott in every page; but really many of his "Remarks" are too trifling to demand notice. Besides, if I did this, my book would swell to the size of his at least, and would be too expensive; and I find, to my cost, I have not such opportunities, or the hundredth part of chance of selling books as he has. Having, therefore, removed his foundation, I must omit noticing many pages; and as I intend, if spared, shall speak briefly, and yet fully, upon the ordinance of baptism, in some subsequent part of this answer, shall therefore not enter fully upon it at present.

I cannot well, however, avoid noticing Mr. Scott's remarks, pages 63, 64. His lordship says, "All the language of this remarkable chapter, (Rom. viii.) proceeds in the same strain; namely, that after the Spirit of God is given, it remains and rests with ourselves, whether we avail ourselves of it or not. 'If ye through the Spirit do mortify the deeds of the flesh, ye shall live.' It is through the Spirit that we are enabled to mortify the deeds of the flesh. But still, whether we mortify them or not, is our act, because it is a subject of precept and exhortation so to do." Here, as in the preceding pages, his lordship speaks so much like the Christian, not to say like the pious, inconsistent Calvinist, that one cannot help being amazed at seeing him

contradicted or controverted. But Mr. Scott unhappily controverts the passage thus: “(After the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it or not.) St. Paul is not speaking of the Spirit of God being first given to sinners,” &c. No; nor was his lordship speaking of it being first given to sinners, but expressly, and by name, of what happens afterwards. Are such remarks worthy an old man, an old divine? But to go on with the quotation, “St. Paul is not speaking of the Spirit of God being first given to sinners; but distinguishing between those ‘who walked after the Spirit,’ and those ‘who walked after the flesh;’ those who had the Spirit, and those who had not. ‘Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you: now if any man have not the Spirit of Christ, he is none of his.’ If men lived and walked after the flesh, it was because ‘they had not the Spirit of Christ, and were none of his.’ But if through the Spirit, depending on him to teach, incline, and enable them, and praying for these blessings, ‘they mortified the deeds of the body,’ they were Christ’s, had his Spirit dwelling in them, and would live by him. Certainly ‘mortifying the deeds of the body’ must be our act, if done at all, and so is every act of obedience; but then it is done by the special grace of God, putting into our minds good desires, and by his continual help enabling us to bring them to good effect,” &c. This is the way the word of God is handled by party men; and this is the way the true meaning is filtered down to any thing men please. Where, in this chapter, does the apostle make these distinctions? The Romans, to whom he wrote, were “beloved of God, called to be saints,” who, he was “persuaded, were full of all goodness, filled with all knowledge, able also to admonish one another.” To them he says, “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Yet to these very persons, in this same eighth chapter, as his

lordship had said, he addresses himself, ver. 15, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Are these words written by inspiration of God? And if they are, then they point-blank prove what his lordship quoted them for, namely, that "after the Spirit of God is given, it remains and rests with ourselves, whether we avail ourselves of it or not." And addressing himself, in the eleventh chapter, as to an individual that was then in the goodness of God, Paul says, "Behold, therefore, the goodness and severity of God; on them which fell severity, but towards thee goodness, if thou continue in goodness; otherwise thou also shalt be cut off," ver. 22. And so pointed is the holy apostle, in this epistle, upon this awfully important subject, that it is matter of wonder how men, who believe the inspiration of the Scriptures, should ever have fixed upon this, as the standard of the doctrine of absolute predestination unto life of individual Gentiles. I defy any man to write, in few words, more directly, more decidedly against that doctrine, than does the apostle in this epistle. "For sin," saith he, "shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness," chap. vi. 14—16. "Whosoever shall call upon the name of the Lord shall be saved. Now if the fall of them (Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world; what shall the *receiving of them* be, but life from the dead?"—

“Behold, therefore, the goodness and severity of God; on them which fell severity, but towards thee goodness, if thou continue in goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in.”—“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all,” chap. ii. “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died,” chap. xiv. 15. And instead of that blessed eighth chapter only speaking of distinctions, the apostle plainly tells those who were “beloved of God, called to be saints,” chap. i. that if they lived after the flesh, they should die; but if through the Spirit they mortified the deeds of the body, they should live. And because, at the close of the chapter, Paul, a Jew, glories in the unchanging love of God to the Jews, as the children of the promise, whose fathers God did foreknow, predestinate to be conformed to his dear Son, called, justified, and glorified; therefore superficial writers among us Gentiles have vainly conceited, that they themselves were predestinated, called, justified too. And though there is not the shadow of a text in the whole Bible to countenance them in this doctrine, Mr. Scott has been writing thirty-four years in order to make people believe it. But this we must leave at present; I may have to return to this subject again: only I must say, that till it can be proved the eighth chapter of the epistle to the Romans was not written by inspiration of God, what his lordship says of it remaining with us, whether we avail ourselves of the benefits of the operations of the Spirit of God or not, must and will be found built upon an immoveable foundation. What Mr. Scott says, therefore, that “obedience is done by the special grace

of God," is an awful delusion, an evident addition to the word of God, as no *special grace* is there promised to Gentiles. And though I believe he a thousand times holds this out as a promise to the elect Gentiles, and seems to rely upon it more than upon all the great and precious promises found in the Bible; I here declare to the world, this *special grace* never was found there; and if what I say is true, then the hopes built upon this *special grace* are delusive hopes, and the doctrines built upon it, are built upon a false foundation; though other foundation can no man lay than that which is laid, which is Christ. O God, in mercy deliver immortal souls from these false foundations, these abominable delusions!

Grace, in the Scriptures, is that which is represented as being common, as reaching to the whole human race, as "bringing salvation to all men," Titus ii. 11. "For you know the grace of our Lord Jesus Christ, how that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 1 Cor. viii. 9; as "abounding to many;" or, as Macknight the Calvinist translator translates that text, "However, not as the fall, so also the gracious gift. For if by the fall of one man the many died, much more the grace of God, and the gift by grace, which is of the one man Jesus Christ, hath abounded unto the many," Rom. v. 15; and the following is part of his excellent comment upon it: "Since all mankind were made mortal for Adam's sin, and the apostle by *the many* certainly means all mankind. Besides, Christ, in speaking upon this very subject, used the word in that extensive sense, Matt. xxvi. 28, 'This is my blood of the new covenant, which is shed for many;' that is, for the collective body of mankind. And as *the many* who died are all mankind; so *the many* in the end of the verse, to whom the gift by grace is said to have abounded, are all mankind." This is the true grace of God and eternal life, and we know of no other. Mr. Scott will tell us, that "*special grace*

is found in the Prayer-Book, if not in the Bible ;” and I answer, it may be in the Prayer-Book for ought I know ; but not being found in the Bible, it is a new-fangled doctrine, and I here will just remind Mr. Scott of what I find in the Prayer-Book too: “ Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or to be thought requisite or necessary to salvation,” Article 6. I will remind Mr. Scott also of some other things, which are most excellent, found in the Prayer-Book. “ Christ, in the truth of our nature, was made like unto us in all things, (sin only excepted,) from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world.”— “ The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world,” Articles xv. and xxxi. And finding these things, and many others so excellent, in our Prayer-Book ; I do think our church fathers were to blame, for suffering the Calvinists in their day to frame and bring in the xviith Article. And yet, as I was informed by a venerable bishop, it was done with the best intention: “ For,” said his lordship, “ in those days there were a vast many Calvinists in the land ; and for fear of making the breach wider than it was, and if possible to reconcile all good men in one body, it was proposed to them to write something moderate, in which however their opinions would be expressed, and here they brought in the xviith Article. But as a proof they never thought the church was Calvinistic, they have twice or thrice attempted to introduce very high Calvinism ; and hence what passed at the Hampton-Court conference, and the Lambeth articles, which they fain would have brought in as articles of the church.”

The first time we notice Mr. Scott making use of

this *special* word, or word special, is beginning of his preface, page 2, and carrying it on he says, "Even murderers, under a special impulse, have been known to shew mercy," page 21. And having laid hold on such a convenient word, he takes care to hold it fast, introduces it beginning of the very next page, and so never lets it go till he finishes his book. And though we find very little in our Articles, Liturgy, or Prayers, about this same convenient *special grace*, and only in our catechism something like a question is put to a child about special grace; yet of such *special* service does Mr. Scott find it, in distinction from that grace of God that bringeth salvation to all men, teaching us that denying ungodliness and worldly lusts, &c. that three times in a few lines it is called into the service, in answer to what his lordship says. Mr. Scott quotes him thus: "Health is the gift of God, but what use we make of it is our choice. Bodily strength is God's gift; but of what advantage it shall be to us, depends upon ourselves. Even so the higher gifts of the Spirit remains a gift, the value of which will be exceedingly great, will be little, will be none, will be even an increase of guilt and condemnation, according as it is applied and obeyed, or neglected and withstood." This is reasoning, which not only recommends itself to every man's conscience as in the sight of God; but must and will stand unrefuted, till rationality dies, and the Scriptures are found of none effect. For where much is given, much will be required; and the servant who knows his master's will, and does it not, shall be beaten with many stripes. Yet Mr. Scott ventures to throw away twenty lines upon it, as follows: "Health and strength, with very many other things, are gifts of God, or talents committed to our stewardship, of which a good or bad use may be made. Depraved nature disposes us to make a bad use of them, to waste, or to bury them; but *special grace* teaches, inclines, and enables the possessor to improve them, to the glory of God, the benefit of mankind, and eventually to his

own abundant advantage. The strivings of the Spirit, producing convictions and transient effects, are in some respects of the same nature. Even the gifts of prophecy and miracles might be improved or perverted; but “the sanctification unto obedience,” or *special grace*, is wholly of another nature, and, as far as it is vouchsafed, it efficaciously leads men to improve every talent, and to employ aright every other gift of God. But what is there in fallen man, which can improve as a talent the special grace of God? ‘The flesh lusteth against the Spirit;’ fallen nature against that which is born of the Spirit; ‘man is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit.’” Now I appeal to any impartial, honest man, is this an answer to what his lordship had said? Except it was written without reason, it must be intended either as a refutation or confirmation of his lordship’s assertions. If as a confirmation, and intended as a proof, that whatever talent God gives to man he looks for improvement, and if it is not improved will be taken away; I ask, but had not his lordship expressed himself a thousand times better, and in one quarter of the words Mr. Scott makes use of? And if it was intended as a refutation of his lordship, I ask, in what part of the twenty lines is that refutation found? Mr. Scott says, “The flesh lusteth against the Spirit;” but he forgot to say, “and the Spirit lusteth against the flesh, and these are contrary one to another.” This is *evidently a diminishing* from the word of God. “Fallen nature is against that which is born of the Spirit. Man is of his own nature inclined to evil.” Be it so: what has that to do with what the bishop was asserting? Though, to our sorrow, we “cannot do the things that we would;” yet “if we are led by the Spirit, we are no longer under the law.” And Mr. Scott knew his lordship was not speaking of what man would or could not do as a fallen creature without strength; but of what he could do, since Christ died for the ungodly—what he could do under the influence

of the gifts of God, under "the higher gifts of the Spirit." Mr. Scott ought to have remembered, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." O that these fruits might be in us, and abound; then should we be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But if Mr. Scott cannot refute his lordship, he can talk about *special grace*, and that will answer every purpose. Yes; nothing better serves to draw off the mind from attending to his lordship's arguments, and then the end is answered.

Mr. Scott goes on, "David grieved the Holy Spirit as much, perhaps, as this possibly could be done; yet the joy of God's salvation was restored to him." I ask, When? When was the *joy* of God's salvation restored to the treacherous adulterer? Was his children first defiling, then murdering each another, the joy of God's salvation? Was the sword never departing from his house, in consequence of his wickedness, the joy of God's salvation? But this, I am afraid, is brought forward to prove, David was one of the *special grace*, privileged children. That if he had not been a special grace man, he had been lost; but in consequence of this, he was restored to the joy of God's salvation. Ah! bad improvement of a bad doctrine! Mr. Scott should have known, that when God was pleased to choose David, David was a man after God's own heart. When David turned, like a dog to his vomit, God's anger, in heavy judgments, came upon him and his family. When he acknowledged his transgression, and feared to be found blood-guilty, and his sin was ever before him, God in pity also put away his sin. But so far from the *joy* of God's salvation being restored, he went mourning all his days: yea, so much, that it appears, sometimes life was a burden unto him, the guilt and consequence of his sin, a burden too heavy for him to bear. Supposing the Spirit of God can never be finally withdrawn from those who have once

received *special grace*, Mr. Scott, in answer to his lordship, who says, “ ‘Grieve not the Spirit of God:’ therefore he may be grieved; being given, he may be rejected; rejected, he may be withdrawn.” “The apostle does not say this. A father may be grieved by the misconduct of his son, yet he may not disinherit him: a husband may be grieved by the misconduct of his wife, and yet not divorce her.” Very true: but is this proving, the father never can, and never does disinherit his son? That the husband never does justly divorce his wife for misconduct? How many unhappy instances have we this day in England, both of the one and the other? And though this should never take place on earth, Mr. Scott should have remembered, that St. Paul says to the Corinthians, “I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ,” 2 Cor. xi. 2, 3. But as Mr. Scott talks of returning to this subject in his observations upon the fourth chapter, I shall now say no more upon it, but shall take care to refute him then. Indeed, this is a very awful subject; and when we consider the apostasy of angels that sinned, of the effects of the serpent’s subtilty with Eve, and the dreadful departures from the Christian faith that have happened, and shall happen through the abounding of iniquity; to me it has always appeared shocking, to see men setting about proving there is no such thing. Did they, with Paine, set about proving the Bible is not true, it would not so much surprise me; but allowing the inspiration of the Scriptures, it is truly unaccountable to see them attempt proving, “that none have damnation because they have cast off their first faith.”

I did not intend saying any thing more upon this part at present, but to hasten towards the close of this first volume; but really I can scarcely examine one

single page, but I feel as though it was my duty to expose, or shew the weakness and inconclusiveness of Mr. Scott's arguments. I shall, therefore, transcribe part of pages 67 and 68. His lordship, it should seem, makes some quotations from bishop Bull, as follows; speaking upon 2 Peter iii. 16, 18, he says, "Hence it appears that there was danger, lest those 'who had obtained like precious faith' with St. Peter himself, those to whom 'divine power had given all things that pertain unto life and godliness;' there was danger lest persons of this description 'should be led away with the error of the wicked;' lest they should 'fall from their own steadfastness,' and wrest the Scriptures to their own destruction." Mr. Scott answers, "Peter addresses the churches in Asia, as those 'who had obtained like precious faith;' and as those to whom 'divine power had given all things that pertain to life and godliness.' But can it be supposed, that he intended to warrant the sincerity of every professed Christian in all these churches? or that none but true Christians would ever read his epistle? Many warnings shew the contrary. Men professing Christianity might be hypocrites, (what church hath hitherto been free from them?) and some true Christians might 'fall from their steadfastness;' yet God might give them repentance, and so they might recover themselves 'out of the snare of the devil,' and therefore not be among those who wrested the Scriptures to their own destruction." All this may be true; but what in the world has all this to do with the point in hand? Would any impartial man, reading the bishop's note, suppose that the above is sent out as a refutation of it? nay, would any one suppose that Mr. Scott had sent it out as an answer? Peter, it is true, did address the churches in Asia. Those churches had obtained like precious faith with the apostle. There might be hypocrites among them, (though it does not appear that there really were.) Real Christians might fall from their own steadfastness, and God might give them repentance,

But does it follow, that those that were once washed were hypocrites when they were once washed? What were they washed from, if not from all filthiness of flesh and spirit? And if washed from these, in what fountain were they washed? Is there some other pool, in which polluted souls like these can be washed from their iniquities? And if washed by faith in the blood that cleanses from all sin, does it follow, that if they had added to their faith virtue, &c. that an entrance should not have been ministered abundantly unto them, into the everlasting kingdom of our Lord and Saviour Jesus Christ? But if they lacked these things, does it not follow that they became blind, and could not see far off, and that they had forgotten they were purged from their old sins? Can Mr. Scott disprove what the bishop has asserted? Not till he can prove St. Peter was mistaken.

His lordship observes, "The precept, 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' proves that there are degrees in grace and Christian knowledge, and that the growth and increase of these spiritual endowments, must be the consequence of our own exertion." To this Mr. Scott answers, "The precept," &c.—"This modern Calvinists would generally allow; provided," &c. This is an honest, though a strange confession. Then there are some modern Calvinists would not allow of the apostolic precept, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." But they would in general allow it, 'provided the word *consequence* be explained in their own way,' not else. This we have long known was a Calvinistic sentiment. Yes; that the elect are in such a manner accepted in Jesus Christ's righteousness, that nothing can be added to that righteousness in which they are found, nor any thing diminished from it. Therefore they will not allow of believers, in their own persons, so growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ,—that so an entrance should be

ministered to them into his everlasting kingdom." And all this again rises out of the mystery of Calvinism. They believe a certain number, which they call "the number of God's elect," were from eternity the exclusive objects of God's love and pity. That as they should fall into condemnation through Adam's transgression, they should infallibly be restored, without their co-operation, to the favour, image, and kingdom of God. That as without Christ man can do nothing, every man having a willing mind, proves thereby that he is one of God's elect. That any of the rest, endeavouring to work the work of God, being devoid of the *special grace* of God's elect, are only working upon the ground of fallen nature. For such to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, were impossible; and for the other, the elect, aided by special grace, not to grow and go forward until God shall take them to his kingdom and glory, were impossible too. Here is the foundation of all Mr. Scott's mistakes, as has before been proved. The greatest misfortune of his life is, that he began to write before he had taken due time to read and think. Had he properly thought of the nature and extent of the grace promised and contained in the following Scriptures, he would not have begun to write in defence of Calvinism so soon. "The seed of the woman shall bruise the serpent's head." Here he would have seen, that every human being was as much in the loins of Adam then, and as much included in the promised grace, as he had been concluded and involved in Adam's fall. And lest he should have made a mistake, he would have seen that, in the very next plain promise of a Saviour, Jesus, the words are so plain, no one could mistake (without design) the meaning of the Holy Ghost: "And in thee shall all families of the earth be blessed." Again, "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed

in him?" Gen. xii. 3, and xviii. 18. Again, chap. xxii. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice," ver. 15, 18. And unto Isaac, Abraham's son by Sarah, in remembrance of the covenant he had made with his father, he said, "I will make thy seed to multiply as the stars of heaven; and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed," chap. xxvi. 4. And to remove all doubts, as to the extent of the promised blessing unto Isaac's son Jacob, he said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed," chap. xxviii. 13, 14. From this time, and in consequence of his grace who made these promises unto these fathers, the Jews became the children of the covenants and promise. They now became his elect, his married wife, his elder son, ever with him, and all that he had was their's. But for poor Gentiles to style themselves the children of the covenant, the elect of God, because they are now through mercy received and grafted with the elect into the true olive-tree, is presumption, nonsense, and, I was going to say, blasphemy: nor is there a text in the Bible to countenance them in this doctrine.

If with the above-cited texts, Mr. Scott had compared the following in the New Testament, what harmony

had he seen in the Scriptures! What boundless love in God the promise-maker! "Behold the Lamb of God, that taketh away the sin of the world!"—"And I, if I be lifted up, will draw all men unto me."—"For we thus judge, if one died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more," 2 Cor. v. 14—16. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, him that feareth God, and worketh righteousness, is accepted with him."—"But the voice answered me again from heaven, What God hath cleansed, that call not thou common."—"God hath shewed me, that I should not count any man common or unclean," see Acts x. and xi.

And holy Paul says of Jesus Christ, "The promise to Abraham was, that he should be heir of the world." And it is upon this ground, and only upon this, Peter exhorts men to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." St. Paul, "Work out your own salvation with fear and trembling," &c. Because they remembered their great Lord had set them the example, by saying, "Strive to enter in at the strait gate."—"Labour not for the meat that perisheth; but for that which endureth unto eternal life."

I confess I am not very fond of curiosities in religion, or of new-fangled doctrines; but, pages 84 and 85, Mr. Scott gives us something truly curious; he says, "The word co-operation is not found in the New Testament. And in all the places where God and man are spoken of as co-operating, the salvation of others, not of the person or persons thus working together with God, is uniformly meant." To this unaccountable assertion I just observe, without going to any other text than

that already quoted, the believing Romans had received the Spirit of adoption, whereby the believing Jews cried, Abba, Father. Yet the apostle had just before told them, "For if ye live after the flesh, ye shall die; but if ye through THE SPIRIT do mortify the deeds of the body, YE SHALL LIVE." Again, another of Mr. Scott's curiosities is in the following words: "If, in producing the willing mind to turn to God, the sinner's co-operation with God be admitted, not only is the glory divided between two agents, and boasting introduced; but the will of man takes the lead, and seems entitled to the precedency." First, then, "the glory divided between two agents, but boasting introduced." What, before God? I ask the plain question, and I ask it with the apostle's assertion in view, Was the sinner even justified by works, without any respect to the grace of God, what had he to glory in before an holy God? Yea, if he did all that is commanded, he must to the Almighty be an unprofitable servant!

But Mr. Scott goes on, and informs us, "Not only boasting is introduced; but the will of man takes the lead, and seems entitled to the precedency." Paul, speaking of his state when he was sold under sin, says, "To will is present with me." But if God, working in the sinner to will and to do of his good pleasure, says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" the sinner hears his voice, and so follows him as to receive of him eternal life; "the sinner takes the lead, and seems entitled to the precedency." Enoch, however, walked with God, and he had this testimony, that he pleased him; yet it does not appear that in walking with God, he took the lead and went before him. And though, for ought I know, there may be an happy contest between Enoch and his God, while the Judge in condescension will say to his servant, "Thou hast been faithful over a few things."—"Well done, good and faithful servant, enter thou into the joy of thy Lord;" it does not appear that Enoch, or any of his brethren, will think

“the glory should be divided;” for he will insist upon it, and glory in it to eternity, It was “**THY** pound that gained ten pounds.” And such boldness will these meek and lowly souls display before assembled worlds, that they will be ready to challenge their Maker, while he lays this, and that, and the other to their account, with “When saw we thee an hungred, and fed thee? thirsty, and gave thee drink? naked, and clothed thee? sick, and in prison, and came unto thee? No, no, it was him that loved us, and washed us from our sins in his own blood, that brought us here.” Mr. Scott should not, therefore, have so committed himself.

Believers of the above description might, perhaps, in an hour of temptation, while here below, say, “We have forsaken all and followed thee, what shall we receive therefore?” yet they never dreamed of running before him while they followed him, nor of taking the precedency of their Lord. Little as Mr. Scott may think of it, these assertions of his are not more wild and irrational, than they are dangerous to the souls of men. It is as much as saying to sinners, while God worketh in them, “Do not you think of working out your salvation, for that would be like co-operation. Do not you aspire at walking with God; for then you would take the lead, and walk before him. Do not you, that have no *special* grace, think of working the work of God while it is called to-day; for then boasting would be introduced, and the glory would be divided between two agents.” O, if Mr. Scott’s Bible is fraught with reasoning like this, what a blessing it must prove to mankind!

The more I see of the bishop’s Refutation, though it is only as cited by Mr. Scott, the more cordially I approve of it in general. Mr. Scott brings him forward, page 85, as saying, “And is not this similar to what took place in our blessed Saviour himself? He was God and man in one Christ. He was perfect God and perfect man. Though in him dwelt all the fulness of the Godhead, yet he was in all things made like to

his brethren, 'and was in all points tempted like as we are.' We Christians are imperfect men, improved and assisted by that portion of divine grace, which it pleases God to bestow upon us." One would have thought, no creature, especially if he loved the Lord Jesus in sincerity, would have made any remark of disapprobation upon this. Yet Mr. Scott gives us sixteen lines in answer to it, whether in approbation or as a refutation I will not say, I leave that entirely to the judgment of those who can understand his meaning. He says, "In the person of Christ, 'perfect God and perfect man,' the divine nature has in all things the precedency; but in the co-operation intended to be illustrated by it, the power and will of man precede and render effectual the supernatural powers of the Holy Spirit, unless we unreservedly ascribe our willingness to obey the call of the Gospel, to his special preventing grace. How far the intended illustration, from a topic so extremely different, is admissible, may be questioned; for the union of the divine and human nature in the person of Christ, has scarcely any thing which accords to the co-operation of two agents in one work."—"Even the chiefest of the apostles were imperfect men.' Surely the epithet is too feeble for the character of man as he is by nature." These are some of Mr. Scott's remarks.

Again, "Modern Calvinists generally avoid the use of the word *irresistible*, as exceptionable, and not scriptural; and *necessary*, in this connexion, belongs not to the system of those who believe the predestination of an infinitely wise, just, and merciful God; but to that of fatalists, heathen fatalists, and modern necessarians." But if the Calvinists avoid the use of these two words, do they not steadfastly believe the things intended by them? Does not Mr. Scott, for instance, believe that every subject of *special grace* necessarily believes the Gospel, and is irresistibly made willing to obey it? That there is *no co-operation* in the producing of the willing mind in the elect? And

that the passed-by, the non-elect, as necessarily go on in their sins, until they are cast off for ever? It is the doctrine, therefore, of predestination of Gentiles, Mr. Scott and all Calvinists should be ashamed of, and not the harmless words, *irresistible* and *necessary*. And as to what Mr. Scott says about the difference of the predestination of God, and the doctrine of necessity held by heathen fatalists; if a man's soul is lost for ever through predestination or necessity, what does it signify to him in hell, whether he is there by the doctrine of necessity held by heathen fatalists, modern necessarians, or the predestination of Mr. Scott's God, never to make him elect, or give him that *special grace*, which that God knew alone could be effectual to his salvation? If Mr. Scott's doctrines were true, every lost soul lifts up his eyes in hell, through God's predestinating not to give him special grace; or, as Mr. Scott words it, "his withholding from him special grace." Had Mr. Scott, for the last thirty-five years, been half as busily employed in reading and thinking as he has in writing, he would have known, the doctrine of predestination, as held by the Calvinists, originated with the heathen fatalists. That Augustine was an heathen fatalist: that while he was a fatalist, he heard the Gospel and embraced it: that he brought with him from the heathen schools this dreadful doctrine, and incorporated it with his Christianity: that it never was received in the Christian church till then, and we defy Mr. Scott to prove the contrary. Therefore, let whoever will be ashamed of it, modern predestination, modern *necessity* of necessarians, and the *fatalism* of the heathen, is one and the very same thing.

Again, Mr. Scott brings forward his lordship, p. 92, quoting Sherlock, as follows: "We say that of ourselves we can do nothing; whence they conclude, that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence they conclude, that every thing must be left to the grace of God, and that we need only work ourselves

into a strong persuasion that God is at work for us, and may sit still ourselves. And this persuasion, which is generally mere enthusiasm, they dignify with the name of Christian faith." To this Mr. Scott answers, "There have been, and still are, a considerable number, to whom the rebuke in the quotation from Sherlock is justly applicable; but I have a confidence, that they receive it as frequently, constantly, and decidedly, from the evangelical clergy, as from any other ministers, either of the establishment or elsewhere. The author of these remarks, during more than twenty years, was subject to very much censure, and many painful effects, for plainly protesting against this very enthusiasm, and antinomian delusion: and he cannot but think it hard to be included in the same general sentence of condemnation with the persons, whose pestiferous tenets he so long, and he trusts successfully opposed. We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring clear evidence against the accused, and having proved them guilty, proceed to pass sentence on them." Without going on with this strange paragraph at present, in which nothing is proved, but that his lordship and Sherlock were right, and that Mr. Scott and his party have published many books; let us examine some of the remarks. "There have been, and still are, a considerable number, to whom the rebuke in this quotation is justly applicable." Then the rebuke was wise and just. And as to what Mr. Scott has been doing for twenty years: that he has written strange contradictory things in that time, is not denied; but among his writings, has he ever attempted to prove, that the elect can be lost by wicked works, or that the salvation of the non-elect can be furthered by good ones, or that special grace can ever be lost? Here are plain questions: and if the whole bent of his soul during that time has been to prove, that wicked works have nothing to do with endangering the salvation of one, nor good ones of furthering the salvation of the other, what has

he been urging the necessity of good works for? Does he, then, endeavour to prove, they are only necessary for political purposes, but have nothing to do with fixing our eternal state?

Among other things during that twenty years, Mr. Scott published and re-published his sermon upon "Election and Final Perseverance." But will it not be allowed, that any man reading and seriously considering that sermon, and believing the whole of his doctrines, has a mind that is capable of believing anything? That Christ tasted death for every man; that the offering of Christ once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world: and that he did not so taste death for every man, that all the sins of the whole world are made satisfaction for. That God's will is, that all should be saved, and come to the knowledge of the truth: that God's will is, that all men should not be saved, or else they would come to the knowledge of the truth, and be saved. That God has sworn by himself, he has no delight in the death of a sinner, but that the sinner should return and live: and that it is his will to withhold saving grace from all but the elect.

And if this is striving successfully against antinomian delusion, certainly Mr. Scott has done enough. But as he requires nothing of his opponents but what is fair, and that the censurable tenets should be brought forward as clear evidences against the accused; we will bring Mr. Scott as the accused, and the censurable tenets as dropping from his pen. "The remainder of this infection in the regenerate, rendering all which they do imperfect or deiled, shews that justification must be of grace in Christ, and by faith alone, not of works, from first to last: and that good works can, in this respect, do no more than evidence faith to be living and justifying; for the alloy of evil connected with them needing forgiveness, they can do nothing, either towards justification, or continuing us in a justified state." Preface, page v. Are these words Mr. Scott's?

Is he the author of them? Here, then, is the censurable tenet; and a more dangerous, more presumptuous one, never dropped from the lips or pen of man. Our Lord hath said, "If thou wilt enter into life, keep the commandments."—"This do, and thou shalt live."—"For by thy words thou shalt be justified."—"All that are in their graves shall hear his voice, and shall come forth; they that have done good unto everlasting life, and they that have done evil to the resurrection of damnation."—"Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world: for I was an hungred, and you gave me meat; thirsty, and you gave me drink; naked, and ye clothed me; sick, and in prison, and ye came unto me," &c.—"Then shall he answer them on his left hand, saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment: but the righteous unto life eternal," Matt. xxv. 34—46. And do look, candid reader, at the reasons our Lord condescends to give, why the one part enter into eternal life, the other into everlasting punishment: "For I was an hungred," &c. "For I was an hungred, and ye gave me no meat," &c.

And before this, when the Shepherd of Israel was on the mount with the flock, encouraging them to do good, he says, "That ye may be the children of your Father which is in heaven," &c. And again, in chap. xvi. 27, "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." All these are the true sayings of God, not spoken by a mere man, but by the lip of truth. To say nothing, then, of what his faithful servants, Peter, James, and John, have declared in his name, (such as, "The doers of the law shall be justified."—"Ye see, then, how that by works a man is justified, and not by faith only," James xi. 24.) are we to credit the words of him that cannot lie? If

what he hath said in these passages be true, Mr. Scott is presumptuous, and is leading his followers into dangerous error." If what he says is true, then the above exhortations and declarations are made void, and of none effect. The matter is serious; too serious to be lightly passed over. His lordship, Mr. Scott, and the author of these remarks, will soon be silent in the grave; but the word of our God shall stand fast for ever. What then is the recompence of the reward of every faithful servant, in doing good works, and communicating in his name? (Be not ashamed, brethren, of your Master, nor of his words, and then he will own you before his Father which is in heaven.) It is "that ye may be the children of your Father which is in heaven," when the Son of man shall descend in his glory. There can scarce be a God-fearing man, who trembles at his word, but on reading Mr. Scott, and turning to the above-cited texts, and a hundred more, but must be convinced he is the guilty man, who has long been propagating the censurable tenet.

But to look at the sentence again: "Justification must be of grace in Christ, and by faith alone, not of works from first to last." Had Mr. Scott said, "By grace alone from first to last," he would not have been so censurable; because it is alone through the interference of the undeserved grace of God, as his lordship has proved, that man is again able and inclined to perform good works. And even at the tribunal of God, when the Judge shall plant a crown of glory upon the head of all saints; wearing that crown to his honour through a vast eternity, it will be a grand part of their happiness to ascribe the glory to him, and to acknowledge the recompence of the reward was a reward of grace.

But having the glory of Calvinism in view, and forgetting the plain, simple, easy-to-be-understood word of God, Mr. Scott says, "By faith alone, not of works from first to last." Now it so happens, that justification, as has been clearly proved, at first and at

last, is completely without faith. The justification of souls, first and last, is positively without faith:—a justification through which happy millions of the human race will stand innocent before God for ever. Our first parents stood justified before their Maker, without any respect to faith; but as that is not what Mr. Scott is speaking upon, though this proves him incorrect, but of the justification of fallen, redeemed man, we shall confine ourselves to the consideration of the justification of these. The apostle says, “Therefore as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life,” Rom. v. 18. Here then stand the human race in the two Adams. The first Adam is of the earth, earthy; the second Adam is the Lord from heaven. All subject to condemnation by the offence of one; even so all raised to justification of life by the righteousness of the other. Through this justification, all children taken hence in their infancy will inherit glory, “for of such is the kingdom of heaven.” Yet faith has nothing to do with the matter. This is so plain, it will scarce be controverted; yet I know objections will be made. “But to the law and the testimony; Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” And having seen how justification was first without faith, we must now shew how it will be at last without faith also. Mr. Scott says, It is “by faith from first to last.” We will, then, consider Mr. Scott, and all his admirers, before the judgment-seat of Jesus Christ at the last. They must then be justified or condemned, Christ being judge, according to their works. Mr. Scott insists upon it that it is by faith alone; and that their WORKS CAN DO NOTHING, either towards justification, or continuing us in a justified state. Through

faith alone at the last. In that important day, faith will cease for ever, nor will it be permitted to stop, either to justify or condemn any one. No, no, they must stand or fall by their works; and according to these, their state will be fixed in ceaseless torments, or in uninterrupted happiness, for ever and for ever. I know this will be an hard saying to many; they will not hear it. But I cannot soften down God's holy word. The sweet mediatorial hour of mercy will then be over for ever. The kingdom of the Mediator will then be delivered up unto the Father, and God be all in all. No fountain opened there for the guilty to fly unto; or, O, how many guilty souls would eagerly fly to it then, who despise and reject it now! But, ah! no faith in a Redeemer's blood will then avail: no "Come unto me, then, all ye who are heavy laden, and I will give you rest;" or how would they press into his tender arms, who now pierce him to the heart. The day was they had their good things: they had Moses, and the law, the evangelists, and apostles; and many of them fared sumptuously every day. But now, what would they give in exchange for their soul? What would they give for one of the days of the Son of man? But the garments must then be proved to be clean, or they must be filthy still; for there will be no faith then to justify the ungodly. And now though Mr. Scott thinks it hard that he, and what he calls the evangelical clergy, should be charged with propagating antinomian tenets; we will see whether the charge be just, or whether Mr. Scott has a right to complain. Chambers says, "ANTINOMIANS, in church history, denote those who maintain the law of no use or obligation under the Gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works and a virtuous life. The antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no ways necessary under the Gospel; that good works do not promote our salvation, nor ill ones hinder it," &c. Now if this be the history of the

origin of the antinomians, and this the doctrine of which they are charged, and Mr. Scott stands to it that good works "can do nothing, either towards justification, or continuing us in a justified state;" they may attempt to clear him of antinomianism who love his doctrines if they please, and he may boast of "successfully opposing it for twenty years;" while words have meaning, in the strict and proper sense of the word, Mr. Scott is justly charged with being an antinomian.

I have avoided being tedious upon this point, or I could have quoted hundreds of passages from his books to prove the charge is just: but while his preface lies open before me, shall quote the close of one more paragraph from it, page xi. where he says, "Good works follow after justification, and are the only scriptural evidence of a living and justifying faith, and are, for various purposes indispensably necessary and highly useful; BUT IN NO DEGREE conducive to our justification, or to our continuance in a justified state." It will be objected, "But Mr. Scott speaks well of good works, and says they are highly useful." Yes; and who ever said the contrary? Who ever, among antinomians, endeavoured to prove good works were not good works, and highly useful? But to thinking men I appeal, if good works can in *no degree* conduce to our final justification; then the want of them can in no degree conduce to our condemnation: and then, I ask, what will it signify to us on a death-bed, a few years hence at most, and through a round eternity, whether we had good works or bad ones in time? Reader, think seriously on these things!

Mr. Scott quotes his lordship, page 104, as saying, "It is a gift not bestowed arbitrarily, capriciously, or irrespectively." He might as well have told us what it was his lordship had said was "a gift," and not have quoted him as speaking nonsense. But let the gift be whatever it may, Mr. Scott answers, "It does not become us to assign limits to the Almighty, in his

manner of bestowing his benefits. He confers or withholds them, in perfect wisdom, justice, goodness, and truth, whether we can discern it or no," &c. But we can very easily discern, that all God's works do praise him; that all he does, whether in giving or withholding, is in perfect wisdom, justice, goodness, and truth. It was in justice and wisdom too that he gave us being; that he gave us human natures, not angelic forms. It was goodness caused him to give us human forms, and not the nature of brutes. And when our nature fell, it was mercy, as well as justice, truth, wisdom, and goodness, that caused him to give us eternal life again, and that eternal life should be in his Son. O, it was pity, divine, undeserved, caused him to deliver up his Son for us all, and "with him also freely to give us all things." "All things richly to enjoy." But if by the benefits which Mr. Scott says he withholds; he means the benefits of a Saviour's mediation and death; we prove he withholds them from no man, but would that all men should come to the knowledge of the truth, and be saved. Nor would "the wicked be *silent* in darkness," as Mr. Scott says, nor own God's goodness, or justice, or wisdom, either if he saw that before he was born God had designed, and according to that design did, through life withhold the means and possibility of salvation from him. We know that every mouth should be stopped, and the whole world become guilty before God; but then we know it is in consequence of all having sinned, and he having of his goodness blessed us with means of salvation which we did not deserve. Mr. Scott quotes that text in the book of Job, chap. xxxiii. 13, "He giveth not account of any of his matters." But if I had been to have advised him, I would not have advised him to have quoted that text for such a purpose, because he knows it was not written for that purpose. Whatever he had not done in Job's days, he hath in these last days spoken unto us by his Son, whom he hath ap-

pointed heir of all things, by whom he made the worlds. That here, things hidden from prophets, kings, and righteous men, are fully revealed. That which he hath known and seen with the Father, he hath declared to us. And the important reason, why some are saved and others lost, is not, as insinuated, because God made the difference; but, “*For one was righteous, and the other wicked:*”—as plain a reason is given as God himself could give. “*For then shall ye return, and discern between the righteous and the wicked, (not between him that possessed impelling, special grace, and him from whom special grace was withheld; no, all refuges of lies will be done away, but) between him that serveth the Lord, and him that serveth him not,*” Mal. iii. 18. People attributing diabolic dispositions and acts to God, call them acts of his sovereignty; and then call us wicked, and threaten us with silent darkness if we expose them. But as Mr. Scott is a great man at supposing doctrines that never were in the Bible, let him, among his suppositions, suppose his majesty was to command him to become twenty-five years of age again; then condemn him to a joyless dark dungeon for life for disobedience. Would he in this darkness be silent? or would he acknowledge the command was given in wisdom and goodness, because others were twenty-five, and say so ought I to have been; and therefore it is in strict justice he has seen the punishment due to disobedience was inflicted upon me: he is a sovereign, and has a right to do as he pleased. Or would the king’s favourites, those he has been pleased to make his friends, seeing Mr. Scott turned in utter darkness, be “filled with admiration, gratitude, and love?” especially if Mr. Scott happened to be a brother, the child of the same mother, a father or child of these friends. At seeing such punishment inflicted for such kind of disobedience, must they not first become a set of unnatural monsters if they rejoiced at it? Yet Mr. Scott conveys ideas to the public, of

God sending men into the world without inclination to, or power of obeying the Gospel, unless God by *special grace* imparts that power: that though he commands all men every where to repent, he makes a difference among them, by imparting *special grace* to one, and withholding it from another; then requiring the same obedience from those from whom he withholds that power to obey, as he does from those to whom alone he imparts it, and then to eternal torments consigns them for disobedience. And then Mr. Scott assures us, that while these wicked are silent in darkness, "all his friends will be filled with admiration, gratitude, and love!!!" Were I to see Mr. Scott again, I should be apt to ask, Why should these favourites be so filled with admiration? Is it at the justice, the wisdom, or the goodness of this sovereign, that they are so filled with admiration? But, O Bible Christian! do "the Scriptures contain all things necessary for salvation? Or is it required that doctrines not contained therein, or can be proved therefrom, should be" believed? It is a very easy thing for Mr. Scott to make positive assertions concerning doctrines that are contrary to the Scriptures, and then quote a detached text from those Scriptures, in order to make them go down as Scriptural doctrines. And something of this kind appears in this place; for lest his doctrines should be objected to, he very conveniently quotes St. Paul, saying, "Nay, but, O man, who art thou that repliest against God?" Rom. ix. 20. As it is possible some may wrest hard sayings in Paul's epistles to their own destruction, it may not be improper to examine this chapter, and particularly this text. From the first verse to the twenty-second, Paul has been speaking of the Jews being the children of the covenants and promise: of God's choosing that the promised Messiah should come through Isaac, not Ishmael; through Jacob and his posterity, not through Esau and his posterity; though Ishmael and Esau were the elder brothers of Isaac and Jacob: that as his covenant was

with these, he had done perfectly right when Egypt sorely afflicted them without cause, he raised up Pharaoh as a fit instrument, in whom he should shew his power, and make his glorious name known, in destroying him and his hosts, and delivering his own people thus, with an high hand, and an out-stretched arm: that in this he had mercy on the Jews, and hardened the Gentiles; but not to their destruction, until they had filled the measure of their iniquities; for he endured with much long-suffering these vessels of wrath fitted to destruction. "Therefore hath he mercy on whom he will, and whom he will he hardeneth. These have now for a time not believed, that through your mercy they also might obtain mercy. These have not believed, that through their fall salvation might come on the Gentiles; through their unbelief you might obtain mercy. 'Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God?' " To say, None have resisted his will, is to reply against God: "This people have always resisted the Holy Ghost; as their fathers did, so did they." And if thou canst not comprehend God's reasons for now breaking off these natural branches, and canst not with him see the end from the beginning; yet this thou canst easily comprehend, that "he hath concluded them all in unbelief, that he might have mercy upon all," see chap. ii. 11—32.

Now for Mr. Scott to bring in this half-verse, detached from its natural connexion, in which the objector's expressions are quoted, saying, "Why doth he yet find fault? for who hath resisted his will?" for the purpose of proving God withholds the power and means of salvation from one, while he bestows this *special grace* upon another, and then saying, "Nay, but, O man, who art thou that repliest against God?" is to make use of a portion of sacred Scripture, for the direct contrary purpose for which it was written. And Mr. Scott must answer for this another day. Nor can

a good man, endowed with a good share of common sense, with an unbiassed mind, sit down for an hour, to read first the eleventh chapter, then the ninth, in this epistle to the Romans; then compare the hard to be understood verses in the ninth chapter, with their explanatory verses in the eleventh chapter; but he must be amazed that such doctrines, as are propagated by Calvinists, should ever have been fathered upon that blessed ninth chapter of the epistle to the Romans. And I verily believe the eleventh chapter was inspired and dictated by the Holy Ghost, on purpose to explain any hard sayings that might appear in the ninth. And yet, how seldom is the eleventh chapter quoted or referred unto? And although it is the closing of the sacred subject the apostle had through preceding chapters been insisting upon; and of the greatest importance to be known, in order to understand the whole; alas! how few people take any pains to be well acquainted with its contents; or to make use of it for the intention and use for which God gave it.

I see nothing in the 106th page, that materially enters into the subject of the controversy; but the lofty language is admirable. Here Mr. Scott judges the bishop's thoughts, accounts for his mistakes, looks down upon him as a conquered foe, or refuted opponent; then assumes the meek and good Christian, in not taking the advantage of an enemy at his feet, which another would; and then begins saying prayers "for all bishops, priests, and deacons;" and then warns others that they do not fall into the same errors as this one has done. This is capital. He begins with supposing the bishop was reading a modern Calvinist author; but did not know whether what he read was modern, or whether it was from an old reformer. It is a remarkable pretty compliment; but as it is only one of Mr. Scott's suppositions, or curiosities, I shall take no more notice of it, or of the improvement he makes of his lordship's *ignorance*.

What Mr. Scott says, pages 119 and 120, has been

answered, and completely refuted. And it is proved he, according to his own Commentary, makes use of certain Scriptures, and applies them to a purpose and people God never intended. That though Mr. Scott, to support a favourite doctrine, applies that text, "I will put my laws into their mind, and write them in their hearts," to every sincere believing Gentile, supposing all such prove by their obedience to the Gospel, that they were the children of the covenants, and heirs of the promises; yet in other of his writings he urges, that these promises were not made unto, nor spoken of Gentiles, but unto Jews, and of their returning to their own land at the time God appointed. Some people would ill-naturedly call this, "Making the Scriptures into a nose of wax."

Mr. Scott, page 123, in answer to his lordship, says, "The words, joint, contemporaneous, not being Scriptural, there can be nothing wrong in our attempting to express our meaning by other words, which do not, as we think, so much appear to divide the glory between the God of all grace, and his sinful creatures?"

Soon as the French declared war against England, they found it necessary to load us, in the eyes of the world, with the character of every thing that was bad; and we, on our part, too apt to learn bad lessons, and forgetting they were fellow-creatures that would soon meet us at the bar of God, have paid them in their own coin, with every epithet that was vile. So the supporters of Calvinism, in order to making their opposers appear monstrous, have represented us as robbers of God,—as those who wished to *divide* the glory, which only belongs to him, between him and his sinful creatures; and Mr. Scott has learned this bad lesson to perfection. From the beginning to the end, he thus represents us; and his tender heart seems pained within him, at seeing us dividing the glory with our Maker. Either his fears are mere pretence, groundless; for he must mean that it is either the righteous or the wicked that are here guilty; or they are well founded.

If he means, wicked men teach wicked men to divide the eternal glory of God between him and themselves; then his fears must be a phantom, nothing. For what glory do they bring to God in time? or what glory does he think they will have to divide between God and themselves to eternity? Mr. Scott, therefore, must be quite certain, if he will but think, there is no danger from this quarter. And if he means, the righteous, happy, awakened, blood-washed sinners are taught to divide the glory between the God of all grace and themselves, then he knows this is a phantom too; for that they would rather cease to be, than to arrogate any glory to themselves, or derogate from the glory of him who loved them, and washed them from their sins in his own blood. And a leading Arminian of the last century, has excellently expressed himself on this head in the following lines:

“ I loathe myself when God I see,
And into nothing fall;
Content if thou exalted be,
And Christ is all in all.”

These words have, thousands of times, been sang with the spirit, and with the understanding also, by thousands of the warmest and most successful opposers of Calvinism in this land. But look at facts: The late Mr. Wesley, and the late Mr. Fletcher, were the warmest and most successful opposers of Calvinism that we have had, since it was introduced by Calvin at the Reformation. Mr. Huntington and Mr. Toplady were the most bitter supporters of it that we have had during that time. I ask the public, and such who knew them, which of these most glorified God in their bodies and spirits, which were his? The two former were born gentlemen, both having family property. They were known to be meek and lowly too in all manner of conversation and godliness, and easy to be intreated. Did they make a gain of godliness? Had they their many-gained thousands to be divided among

their favourites and friends? Speak, you who knew them and have read their wills. The other two gentlemen were both poor when they turned Calvinists, or, if it is best approved of, when they were converted: though Mr. Toplady was not so low as Mr. Huntington. Now they soon got favourites and supporters, and riches increased upon them. Do their wills, do matters of fact prove, that in order to give God all the glory, they took up their cross, they denied themselves, they crucified the flesh, they forsook all, and followed him, who “though he was rich, yet for our sakes became poor,” and had not wherein to lay his head. Mr. Fletcher was an excellent writer, always master of whatever he undertook; yet we never heard of him selling the copyright of any book he thought might be useful, for even *two-pence*. And it is well known, that for his services in writing one of his publications, the late lord North, then in the administration, sent to offer him any recompence, or place, or situation, that might fall out suitable to him: but he utterly refused any reward; said God had blessed his poor labours, made them useful among the poor in the obscure place where he was, and he wished to live and die among them. Does M. Scott think such men would not stand as good a chance of a reward at the resurrection of the just, as those men would who were so careful for God to take all the glory to himself, so that they might divide the riches. I speak what I know. So tender were Mr. Wesley and Mr. Fletcher of the honour and glory of God, that sooner than go to law with a brother or a friend, and that before unbelievers, they would suffer themselves to be defrauded. Mrs. Fletcher has declared to the world, how that when something had happened that was likely to injure the church, or wound Christ in the house of his friends; though Mr. Fletcher was not personally concerned in the matter, he had no rest in his spirit, and day and night his sleep would depart from him.

I think it strange, soon as I had made the above

remarks, being called to breakfast with my family, before the table was discharged, my son, reading in a pocket volume which I did not before know we were in possession of, or that such sentences were published; being struck with what he was reading, began, unasked, to read out as follows, from the *Posthumous Pieces of the late Rev. John William de la Flechere*, page 362—364.

“ HEADS OF SELF-EXAMINATION:

“ 1. Do I feel any pride? or am I a partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them the worse for it? or if they love and approve me, do I love them more on that account? Am I willing to be accounted useless and of no consequence, glad to be made of no reputation? Do humiliations give me real pleasure? and is it the language of my heart,

‘ Make me little and unknown,
Lov’d and priz’d by God alone.’

2. Does God bear witness in my heart that it is purified, that in all things I please him? 3. Is the life I live *by the faith of the Son of God*, so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as the soul is the life of the body? Is my eye single, and my soul full of light; all eye within and without, always watchful? 4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I ‘rejoice evermore, pray without ceasing, and in every thing give thanks?’ 5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favours? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake? 6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige

others; or do I expect them to conform to my hours, ways, and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

‘ A soul inur’d to pain,
To hardship, grief, and loss;
Bold to take up, firm to sustain,
The consecrated cross?’

7. Are my bodily senses and outward things sanctified to me? Do I not seek my own things, to please myself? Do I seek grace more for God than myself; preferring the glory of God to all in earth or heaven, the giver to the gift? 8. Am I poor in spirit? Do I take pleasure in infirmities, necessities, distresses, reproaches; so that out of weakness, want, and danger, I may rest myself in the Lord? Have I no false shame in approaching God? Do I seek to be saved *as a poor sinner by grace* alone? Do I not lean to my own understanding; am I ready to give up the point when contradicted, unless conscience forbid; and am I easy to be persuaded? Do I esteem every one better than myself; am I as willing to be a cypher as to be useful; and does my zeal burn bright, notwithstanding this willingness to be nothing? 10. Have I no false wisdom, goodness, strength, as if the grace I feel were *my own*? Do I never take the glory to myself, which belongs to Christ? Do I feel my want of Christ, as much as ever, to be my all; and do I draw near to God as poor and needy, only presenting before him his well-beloved Son? Can I say,

‘ Every moment, Lord, I need
The merit of thy death.’

‘ Still I’ll hang upon my God,
Till I thy perfect glory see,
Till the sprinkling of thy blood,
Shall speak me up to thee?’

Do I find joy in being thus nothing, empty, undeserving,

giving all the glory to Christ? or do I wish that grace made me something, instead of God all!" These are ten articles of self-examination, out of twenty-one, which this successful opposer of Calvinism seemed to have imposed upon himself. I did not intend to transcribe so many of them; but never having read them before, I felt better as I transcribed them. And I believe, if Mr. Scott would transcribe these articles of self-examination as in the presence of God; then, willing to know and embrace the truth wherever he found it, read over the rest of Mr. Fletcher's works, the next book he published would not be so swelled with this accusation, of the opposers of Calvinism attempting to "divide the glory between the God of all grace and his sinful creatures." To conclude this part of the subject: no soul turned off at the left hand of Christ, will have any glory to divide between God and himself; and no soul, standing boldly at the right hand of Christ, will have the least temptation to any such thing: consequently the continually harping upon it, almost in every page, serves only to make opponents appear what they really are not; and to swell a book, without in the least informing the judgment.

His lordship translates a note from Melancthon, as follows: "Two errors of fanatical men are to be briefly refuted, who have feigned, that the regenerate cannot fall; and though they do fall against conscience, they yet are righteous persons. This madness is to be condemned, and the examples and sayings of Scripture are to be opposed: that Saul and David pleased God and were righteous; yet they afterwards fell, so that the one perished, the other was again converted to God." This is so much to the point, that if I thought it would be no affront, I would humbly and heartily tender my thanks to his lordship first for translating it; and to Mr. Scott secondly, for transcribing it, and for making the following acknowledgment: "That Melancthon did not, when he wrote this, believe the doctrine in question, is indisputable; whatever he might

afterwards do," &c. This is more than I ever saw or heard from a professed Calvinist before. Wherever I have met with them, they have uniformly boasted, "All the reformers were Calvinists to a man." And considering they had till lately been popish fatalists, or followers of St. Augustine, it is well they were not so; and it is rather to be wondered at that any of them were not. But here is a plain confession, by the "senior writer of that party," that "though it is generally allowed, Melancthon possessed more real religion, more of that mind which also was in Christ, than all the rest put together did;" yet when Melancthon wrote the above, he did not believe the doctrine in dispute. But to the latter part of the note Mr. Scott objects, and says, "But how does it appear that Saul pleased God and was righteous, or one of the regenerate. The Scriptures do not say this. 'God gave him another heart,' &c." This is an hard question, and an hard saying: not a question hard to be understood, for a child in religion, or Bible knowledge, could easily answer it; but it is a question and saying that does not divide glory with God, but reflects the deepest stain upon what I beg leave to call his moral character. It intimates, indeed, that God did give Saul another heart; but that this heart was full as bad as his own. That out of this heart proceeded not only evil thoughts, rebellion, witchcraft; but from its dictates "he acted in the most wicked and infatuated manner imaginable to the end of his days." First, then, as to the question, "How does it appear that Saul pleased God and was righteous?" Why, in that he was little in his own eyes, and accepted of God. Does God accept the persons of the wicked!!! "Blessed are the meek and lowly." Saul was meek and lowly. "Blessed are the poor in spirit." Saul was poor in spirit. Besides, he believed in God, and in the word of his servant. "He that believeth shall be saved." Saul was then in the way of salvation. Hear him speaking to his servant: "Behold, now,

there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass," 1 Sam. ix. 6. And Samuel said, "And let it be, that when these signs are come upon thee, thou do as occasion shall serve thee, for GOD IS WITH THEE. And thou shalt go before me to Gilgal; and, behold, I will come down unto thee to offer burnt-offerings: seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day." So that promise was fulfilled unto him, ver 6, "The Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man," chap. x. 6, 9. "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel: and he cried unto the Lord all night," chap. xv. 10, 11. "And Samuel said, When thou wast little in thine own sight, wast not thou made head of the tribes of Israel, and the Lord anointed thee king over Israel."—"Wherefore then didst thou not obey the voice of the Lord; but didst fly upon the spoil, and didst evil in the sight of the Lord."—"And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he also hath rejected thee from being king," ver. 17—23. Now in order to support a favourite doctrine, for Mr. Scott to suppose, that while Saul was little in his own sight, God had given him another heart, he was turned into another man, and the Spirit of God was upon him, he was all this while an unrighteous man, is shocking in the extreme. But let it be remembered, "God was with

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him ;” nor could he have turned aside from following the Lord, if he never had followed him. But let us consider the consequences of this idea of Mr. Scott. According to this, that grace of God which bringeth salvation to all men, did not appear the same grace to Saul and Judas, as it did to David and Peter. To the two former it appeared only common grace, not such that bringeth salvation, but such that never leads the soul to repentance, holiness, and heaven. To the latter it appeared *special grace*, which is never finally lost ; but whatever sin of pleasure or profit is in its way, infallibly brings the soul to heaven : so that had God given the same grace to Saul and Judas, as he did to David and Peter, the two former would have been as infallibly saved as were the two latter ; so all the failure was on God’s part, by giving Saul and Judas the wrong kind of grace. Query : If soul was never saved by the sort of grace given to Saul and Judas ; had it not been better for the receivers, if the giver had been so kind as have kept this grace to himself ? If he foreknew such kind of grace must be received in vain, and infallibly leave the soul in misery world without end ; it would have been mercy in him never to have given this grace to any one. But, O, to be serious, is God thus to be mocked, by being charged with mocking his miserable creatures, with giving the wrong kind of grace to them ? If these are the sentiments that run through Mr. Scott’s Commentary, may the God of all grace, who has sent his Gospel to be preached to every creature which is under heaven, prevent that Commentary being read as it has been. God, I tremble at his word, is always of one mind, good to all. His grace, in whatever portion it may be given, is always saving, if improved as it might be. The same in kind, though perhaps not always in degree, whether given to Saul, David, Judas, Peter, Scott, or any one else. He is the Fountain of life and of love ; and from him cannot proceed sweet water and bitter, saving, or special grace, and damning grace. He could not be

tempted with the evil of giving Saul, or Judas, or any human being, that grace which he knew would ultimately prove their ruin. All his gifts, like himself, are good and perfect. And I am sure Calvinists must be hard run, to charge God foolishly with giving such bad gifts to men. But after all the hard speeches that have been made about Saul, and the insinuations of God dealing so hard with him; how would Mr. Scott be surprised, if, instead of lifting up his eyes in hell, he should see Samuel, and Saul, and Jonathan, together with David, in the presence of him who died for the ungodly? Samuel thought that Saul and Jonathan would be with him; and I have no idea of Samuel and Jonathan being in hell. What if it should be proved, that in his distress he called upon the name of the Lord, and said, "O that I knew where I might find him, that I might come even to his seat!" What, and if it should be proved, God delivered him unto Satan for the destruction of the flesh, that the spirit might be saved in the day of our Lord Jesus Christ! What, and if he should have experienced such an hope as the penitent poet, Mr. Charles Wesley describes in that beautiful little piece of his on Apostasy? and which closes thus:

"I never shall rise
To my first Paradise,
Or come my Redeemer to see;
But I feel a faint hope,
That at last he will stoop,
And his pity shall bring him to me."

Or, as he expresses himself in his *Short Poems on Select Texts of Scripture*, on the very point in dispute, upon those words, "To-morrow shalt thou and thy sons be with me," he says,

"What do these solemn words portend?
A gleam of hope when life shall end!
Thou and thy sons, tho' slain, shall be
To-morrow in repose with me:

Not in a state of hellish pain,
 If Saul with Samuel doth remain;
 Not in a state of damn'd despair,
 If loving Jonathan is there."

Saul had, as to soul matters and eternal concerns, God to deal with, not man; and that was the best of it.

His lordship maintains, "That every true Christian is inspired, enlightened, sanctified, and comforted by the Spirit of God; but he rejects all claim to private revelation, all pretensions to instantaneous and forcible conversions, and the sensible operation of the Spirit. He disclaims what in the language of modern Calvinists are called experiences; that is, suggestions, or perceptions, known and felt to be communicated by the immediate inspiration of God." Here is little or no difference: Mr. Scott does not attempt to refute his lordship. And let it be observed, we are all perfectly satisfied there has been, at *times*, both among the pious Calvinists and the Anti-calvinists, men that have not known the law: men of little or no education, who have said to their rulers, "Never man spake like this man." "Will ye also be his disciples?" Being "turned from darkness to light," they scarce knew how, "they have leaped up," thrown us quite into a perspiration and fear, "stood, and walked with us into the house of God, walking, and leaping, and praising God." And were I worthy to give advice, I would say to his lordship, "and his orthodox divine," Do as we are obliged to do, "let them alone, lest peradventure we be found even to fight against God." The soul-saving religion of Jesus Christ, is a soul-changing religion, a spirit-quickenning religion, a religion that enables thousands in our day, Calvinists and Anti-calvinists, to say to their brethren, "Did not our hearts burn within us while he talked to us by the way, and while he opened unto us the Scriptures?" And if "the orthodox divine," who believes "That every true Christian is *inspired, enlightened, sanctified, and comforted by the Spirit of God,*" was to divest

himself of prejudice, and a few times go and hear some of those ministers that have only studied the will of God, as revealed in the Bible, the worth of immortal souls, and how he may save them, though at present he would scarce suffer them to sit with the dogs of his flock; we are far from being positive that he would not find something like a disposition to "fall upon his face, and own God is with you of a truth." That it would be likely such a spirit would come upon him, that beginning to prophesy about Christian experience, and the awful state those are in who are strangers to Christian experience, that they would say in proverbs, "Is Saul among the prophets?" Private revelations, and such as many call Christian experience, we utterly disclaim, as much as the orthodox divine can do; but real Christian experience we hope to enjoy unto our latest breath. Every true Christian going to receive bread and wine, in memory of the love of his departed Lord, at the hands of the orthodox divine, says of his sins, and upon his bended knees too, "We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son Jesus Christ's sake forgive us all that is past," &c. Now when the pitifulness of God's tender mercy relieves them, and the "Spirit of God enlightens, inspires, sanctifies, and comforts" such souls, they enjoy "Christian experience:" and whether Calvinists or Anti-calvinists, it is much to be feared, the person ignorant of or an enemy to such experience, is yet a stranger to that religion which will support the soul in the agonies of death, and make him stand boldly before the Son of man at his coming. And whether this comfort be communicated by the mediate or immediate inspiration of God, the orthodox divine acknowledges it is done by the Spirit of God: so that upon this serious point, I trust, there is little or no difference between his lordship, the orthodox divine, and Mr.

Scott. And it would be well if divines, who hope to spend a happy eternity together in heaven, would take more pains to know each other better on earth. What is to be feared, and to be lamented as a heavy misfortune too, is, many of these souls who have received Jesus Christ, instead of so walking in him, are taught by their ministers, or by books, to look upon themselves as the peculiar favourites of heaven, the particular recipients of *special grace*. And hence many of them in time become self-conceited, self-righteous, self-admirers, the elect of God; while many more of them, when the impression is worn off, are brought into trouble and temptation, and have been taught to believe in the doctrine of predestination, find their spots are not the spots of God's children, and go into despair. Hence lamentation, mourning, and woe, is their sad portion to their lives' end; and this, if I mistake not, is the evil his lordship writes against and exposes, nor can he expose it too much.

He says, as quoted by Mr. Scott, page 149, "The delusion of spiritual pride, and against unscriptural notions of the manner in which the Holy Ghost operates upon the minds of men; it is to prevent the rapturous flights of a heated imagination, and to call the attention to the plain and practical duties of rational devotion; it is to invite men to confide in the promised support of divine grace, without fostering an unwarranted conceit of familiar intercourse with God." As this is worded, no one can disapprove of it; but little as I think of Mr. Scott as a writer, and as a divine in general, most cordially do I approve of the whole of his remarks upon this passage. He speaks here like one who had forgot Calvinism, and the systems of men, and only wished to promote the knowledge of, and union with, his Lord and Master. And were his books chiefly made up of paragraphs or chapters like this, I would freely burn what I have written, and attempt to expose his doctrines no more. My business is, to defend truth, and expose error, wherever I find it.

I hope, therefore, his lordship did not mean to descry that holy intercourse with his Maker, which is the privilege of every Christian. That coming boldly to the throne of grace, that he might obtain mercy, and find grace to help in every time of need. If I thought this was his intention, I should be ready to ask, What did the apostle mean when he said, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. v. 1—5. Let none think, however warmly "the orthodox divine" may recommend "doing duty regularly," that doing duty only, will either please God, or satisfy the awakened soul, without the faith of access to his throne. But as his lordship is speaking of devotion, or what is man's duty towards God, perhaps he only meant to say, "My duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my *whole trust in him*, to call upon him; to honour his holy name and his word, and to serve him truly all the days of my life." And if this is "the plain practical duty of rational devotion" "the orthodox divine" would call his hearers to, we all say, May God speed him in his work. But if he means, no Christian has now the love of God shed abroad in his heart by the Holy Ghost given unto him: that no soul now by faith and prayer, mounts up as upon the wings of an eagle: that no soul on earth is now so dead that he has his life hid with Christ in God; we must beg leave to differ from him, and to insist upon it, "The kingdom of God is peace, and righteousness, and joy in the Holy

Ghost." That "he who in these things serveth Christ, is acceptable to God, and approved of men." Dead as devotion may be, alas! at present, in general, both among Calvinists and Anti-calvinists, there are yet, blessed be God, an happy few among them, who without presumption can say each for himself, "I called upon the Lord, and he heard me."—"This poor man cried, and the Lord heard him, and delivered him out of all his trouble."—"I love the Lord, because he has heard my voice and my supplication; because he hath delivered my soul from death, mine eyes from tears, and my feet from falling."

Man cannot with too much awe, and reverence profound, approach the throne of the Almighty. But when we get such views of the dreadful majesty of God, as to deter us from approaching him as our reconciling, reconciled Father, we dishonour God, and rob our own souls. They of old, both Jews and Gentiles, were used to approach him by the Spirit, whereby they were permitted to use the familiar language of children, crying, Abba, Father, Rom. viii. On the right hand of the majesty on high, they saw as it were a Lamb newly slain; a man once tempted in all points as we are, yet without sin; in the form of God, equal with God, filled with the glory of God bodily. This emboldened them to ask in familiar language what they would, and receive it. And God is still the same, man the same, sin the same, grace the same, the devil the same, grief the same, and so is holy joy. And about souls thus first coming to God, an able minister of the New Testament in the church, in the last century, sweetly sang as follows:

"How happy are they
Who the Saviour obey,
And have laid up their treasure above;
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.

That comfort was mine
 When the favour divine
 I first found in the blood of the Lamb :
 When my heart first believ'd,
 What a joy I receiv'd,
 What a heaven in Jesus's name !
 I rode on the sky,
 Freely justified I,
 Nor envied Elijah his seat :
 My soul mounted higher,
 In a chariot of fire,
 And the moon it was under my feet.
 O the raptuous height,
 Of that holy delight,
 Which I found in the life-giving blood :
 Of my Saviour possess'd,
 I was perfectly bless'd,
 As though fill'd with the fulness of God."

And although this joy unspeakable and full of glory, is the privilege (we must still insist upon it,) of every believing soul who flees from the wrath to come; yet what with the discouragements many sincere people meet with, from their ministers, from themselves, from books, and from the devil, but few of them, we are afraid, walk up to the privilege of this high vocation. The true orthodox divine, therefore, in hopes of presenting many before the throne of God with exceeding joy, urges upon the serious part of his congregation, who have received Christ Jesus the Lord, the necessity of having their lives hid with Christ in God; in hope that when Christ, who is their life, shall appear, they also shall appear with him in glory. And as his lordship, towards the close of this chapter, speaks so excellently, however guarded, upon this point, as also in many other places; we cannot but hope and believe he meant, by "Christian experience," the very same thing as all holy men, in all ages of the Church, have meant by it. And as Mr. Scott informs us, page 169,

he quotes the last passage of his lordship's first chapter, "merely to express unqualified approbation of it;" we hope there is not much difference of opinion as to what is really and truly "pure and undefiled religion before God and the Father." The only difference is, whether or not every child of man is so far benefited by the mediation of Jesus Christ, and assisted by his Spirit, that God has made it possible that any man, and every man born into this world, might enjoy and practise this true religion. His lordship with the Scriptures says, Aye; Mr. Scott with the Calvinists say, No. The ayes have it.

In the second chapter his lordship enters upon a very nice point, "Regeneration, or the New Birth." And whether or not he treats the important subject strictly as the Scriptures speak of it, or only more strictly according to the language of his own church; had Mr. Scott, a minister of that same church, duly considered the matter before he began his answer, he would not have written as he has.

That we "must be born again of water and of the Spirit," whatever is meant by those words, is certain. And the learned inform us, that the ancient fathers uniformly speak of "regeneration" and of "baptism" as being synonymous; and Mr. Scott forgot to prove, that what the learned have said upon this point is not true.

As I have only bound myself to oppose Calvinism, and as the doctrine of regeneration has little or nothing to do either with Calvinism or Arminianism, I shall not fully enter upon it here, yet must make a few remarks upon it.

His lordship says, "Those who are baptized, are immediately translated from the curse of Adam, to the grace of Christ; the original guilt which they brought into the world is mystically washed away, and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to

God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new rule of life. This great and wonderful change in the condition of man, is, as it were, a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated, is by St. Paul figuratively called, "Regeneration," or new birth. Many similar phrases occur in the New Testament; such as "born of water and of the Spirit;" "begotten again unto a lively hope;" "dead in sins, and quickened together with Christ;" "buried with him in baptism;" "born again, not of corruptible seed, but of incorruptible." These expressions all relate to a single act, once performed upon every individual,—an act essential to the character of the Christian, and of such importance that it is declared to be instrumental to our salvation; "Baptism doth now save us, by the resurrection of Jesus Christ."—"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—"Except a man be born again, he cannot see the kingdom of God." If his lordship here means by baptism and regeneration what he expressly says; then he only teaches what he himself was taught from his infancy, namely, that this sacrament of baptism consists of two parts. And I cannot express myself better than in the words of our Catechism:—"Q. What is the outward visible sign, or form in baptism? *A.* Water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.—Q. What is the inward, spiritual grace? *A.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." And Mr. Scott, as well as his lordship, has been taught, that in this baptism he was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." As the last Scripture but one his lordship quotes so clearly fixes his meaning, "According to his

mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." How an old divine, a rector in his lordship's diocese, could so manage to torture words, as to make the serious part of this nation believe his lordship had declared and maintained, that the simple act of a man dipping in, or sprinkling water with his hand, was the baptism of the Holy Ghost, the "only part of baptism which now saves, and the exclusive act which regenerates souls," I cannot tell. Only this we know, that such an idea is gone abroad, and believed both by Calvinists and Anti-calvinists.

Upon the above quotation Mr. Scott remarks as follows: "Waving for the present the consideration of infant baptism; it occurs to inquire, whether the *opus operatum*, the mere administration of baptism in the case of adults, necessarily produce all these effects? If this be the doctrine of protestants, in what, as to this particular, do they differ from the papists? Indeed, is not this precisely the error of the Jewish scribes and people, which John the Baptist so decidedly opposed in those who came to be baptized by him?" To this I answer, No. This does not seem to be any part of their error. No, nor even the error of that arch-heretic, Simon. He "saw that through laying on of the apostles' hands, the Holy Ghost was given." He does not seem even to have dreamed, that the Holy Ghost given was laying on of the apostles' hands. And he only wished the gift of power, that on whomsoever he *himself* should lay hands, might receive the Holy Ghost, Acts viii. 18, 20. Fool as he was, it never entered his wild brain, that one man's putting his hands on another was giving him the Holy Ghost. Yet this is the abominable nonsense that is attributed to the bishop of Lincoln; and to make the detection and refutation of this error appear plausible, it is really controverted seriously.

Mr. Scott inquires, whether "*the mere administration of baptism produces all the effects*"—"of washing

away original guilt, forgiveness of actual sins; being reconciled to God, partakers of the Holy Ghost, and being made heirs of eternal happiness; acquiring a new hope, a new faith, a new rule of life," &c. &c. whether the holy rite by which these invaluable blessings are communicated, is the real communication of them, and not the channel through which God in mercy communicates them. No, no, Mr. Scott will have it, his lordship say whatever he will, that he meant the mere act of "administration of baptism," was the real communication of all these heavenly and divine blessings. And then, to make this error which he charges upon his lordship appear as monstrous as he could, he says, it is the same as that of the papists, and of the Jewish scribes; although the very first text his lordship quotes, fixes his meaning of baptism to be, "the outward visible sign, and the inward spiritual grace," by saying of the person truly baptized, he is "born of water *and of the Spirit*. Yet Mr. Scott will have it, and more is the pity, he knows he can make thousands believe it, that his lordship had only meant, by baptism, such an act as any "authorised person can perform on an hypocrite;" and that, "it should be noted, that baptism is stated to be regeneration."

"*The error of the papists*," is a doctrine then necessarily erroneous, because it is held by the papists! Do not the papists hold every essential truth of revelation dear as their lives, and sacred as ever Mr. Scott did? Select the most zealous papist priest Mr. Scott is acquainted with, and ask him whether he does not, with all his heart, with all his soul, with all his strength, "believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell, the third day he rose again from the dead: he ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge

the quick and the dead." Whether he "believes in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen." And he can conscientiously answer, "All this I most cordially believe." And is not every essential truth necessary unto salvation, comprised in these few words?

And now for the error of the Jewish scribes and people, which John the Baptist so decidedly opposed in those who came to be baptized by him! Matt. iii. 7, 12. I confess, if Mr. Scott had not said so, I had never known that these people were in an error at all, in coming to John to be baptized, or that he decidedly opposed them. Neither Matthew, Mark, nor Luke, who have taken notice of the circumstance, have pointed out this error, and which Mr. Scott says "is precisely" the error of the bishop of Lincoln. They were children of wrath even as others, is certain; and hearing the kingdom of God was at hand, to it they endeavoured to flee from the wrath to come. The Baptist solemnly reproved them for their past misdoings, and calls them a generation of vipers, for such they had been; but as he believed they were now sincere, two of the above evangelists expressly tell us, "he baptized them all:" would he have done this if he had believed them in a fatal error? But as a proof of their sincerity, when they saw they must lead a new life, they earnestly asked him, "What shall we do then?" "And what shall we do?" Then he, as a faithful minister of God, did not judge them as hypocrites in "a fatal error;" and "*decidedly oppose them;*" or suppose their inquiry was unimportant: but in hope of meeting many of their precious souls in a better world, plainly told them what each in his respective station of life should do. May the Shepherd of Israel bless Mr. Scott, and all his hearers, and all his readers, with such a disposition as *these ancient heretics*, which he thinks were as bad as the bishop of Lincoln, were blessed with,—an earnest desire to know, and an hearty wish to do

the will of God. O, what capital errors are these in Mr. Scott's view!

Ah! he must be in an error indeed, who can suppose the mere application of water to the flesh, can of itself cure the deformities and diseases of a polluted soul. No: it is *the Spirit* and water must do the important business. But as our Lord hath said, "The kingdom of God is within you."—"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit, which they that believe on him should receive."—"Let little children come unto me, and forbid them not; for of such is the kingdom of heaven."—"Go ye, therefore, and teach all nations, (or, make disciples or Christians of all nations, for so is the marginal reading,) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii. 19, 20. How far he may condescend to bless the ordinance, when performed only with a view to please him, and according to his divine will, whether on an infant or on an adult, so as through it to quicken and regenerate the soul, is rather more than Mr. Scott is prepared to describe.

By representing man as much unable to turn to God as a dead corpse is, all those who have lived in sin till sickness overtakes them, and death and hell present their frightful forms to their view, are excused for not doing better. Yes, and if visited by a Calvinist minister, are taught to make use of that excuse; and if recovered, and brought to sit under that ministry, which is often the case, glory in their own inability to have done better than they have: so instead of deep humility, instead of self-abasement and self-abhorrence, self-conceit is substituted. We need not search London, we need not go round this town, to find instances of this. I scarce know a single high Calvinist

this day, but speak to him closely of the damnable nature of disobedience, and the necessity of inward and outward holiness, in order to be truly happy on earth and in heaven; but our ears are made to tingle with the following language: "Well, what can the poor creature do of himself? Can I change my own nature without Christ? Can you convert men's souls of yourself?" And as a young religious coxcomb, some time since, in the midst of a company of friends, putting his hands on his sides, in a very magisterial tone, said, "Sir, I tell you, I can as easily create a world, as I can create faith in my own heart." And Mr. Scott is continually glorying in this same inability; and asking, "Can man do any thing spiritually good, until God put the good desire in his heart?" &c.

O, for Christ's sake, for the sake of immortal souls, do not thus requite the Holy One of Israel! What could he have done that he has not done? He does put holy desires in the heart of every intelligent child of man. "The Spirit of man is the candle of the Lord, searching the inward parts of the belly," Prov. xx. 27. This light shineth even where the darkness comprehends it not. To this light our Lord appealed, when he preached to the unconverted Jews. To this light his servant Paul appealed, when preaching before the king; "Believest thou the Scriptures? I know that thou believest." It was this candle of the Lord that was in them, which constrained men to say of Jesus, "This is the heir;" saying, "Let us kill him," was causing that light that was in them to become darkness. From this light Gamaliel said, "Let them alone; for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." It was to this light Stephen appealed, when in his last sermon he so faithfully preached to his unconverted brethren. Nor would a wise God ever have sent men to preach this Gospel, but as this light is in man. This is the water of life, springing out of the belly of

him that believeth. Quenching the Spirit, is causing "this light to become darkness; and, O, how great is that darkness!" To this candle of the Lord in man Paul had reference throughout that eloquent sermon of his, preached to the people of Athens, saying, "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And however some mocked, when they heard of the resurrection of the dead, "others said, We will hear thee again of this matter: so Paul departed from among them. Howbeit certain men clave unto him, and believed." But none would have believed this strange report, only as it was an echo to that voice and light within. In those who yielded to this light, it shone brighter and brighter unto the perfect day. In them who continued to mock, it became darkness.

And it is very remarkable, that after St. Paul had so plainly asserted to the Romans, the total fall and depravity of the human race, "that they were all gone

out of the way," and that the remedy provided without money and without price, was also co-extensive with the disease: that "as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, the *free gift came* upon all men unto justification of life," Rom. v. 18; in the very next chapter, having proved that when we were without strength Christ died for the ungodly, so that no excuse could be made for disobedience, he urges, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God," chap. vi. 13, 14. Again, ver. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." And again, ver. 19, "I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness." In all these passages, nothing can be more clear than that whether Paul preached to the unconverted Athenians, or wrote to the converted Romans, he addressed them as being made, or remade, *free agents*. That when they had done evil, they might have done good; and when they did good, they might have continued to do so if they would. That it was their own act and deed. That while God blessed them with life, and breath, and all things, they had power to do good or to do evil as they pleased. They had power either "to yield their members as instruments of righteousness unto God," or as "instruments of unrighteousness unto sin." That if he in infinite goodness "give unto all nations life, and breath, *and all things*: and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath

determined the times before appointed, and the bounds of their habitation ;” it was only that they should seek after the Lord, if haply they might feel after him, and find him : so whatever Jesus did or said on earth, it was to draw men, to draw all men unto him, that they might be saved. None of that awful dangerous language, so dreadfully common now, ever dropped from his lips, or the lips of his inspired servants : “ O if God does not give you his grace, you cannot turn to God.” “ You have no more power to turn unto God of yourselves, than a corpse has to turn himself in his grave.” “ He may command all men every where to repent as much as he will, not one soul ever will repent, unless he gives them faith and repentance.” Ha ! “ Whenever he is pleased to give repentance unto his own people, they will repent, and till then, all the efforts of man are in vain : there is no co-operation, unless God first begin the work.” No : they all asserted in behalf of the Most High ; he had helped, he did help, that he would help : that “ he was a very present help in time of trouble ;” “ a God always at hand, and not afar off ;” “ not far off from every one of us,” until we are either in hell, or have sinned the sin that directly leads to it ; and woe be to that man, when the Lord departs from him.

What our Lord said to the unconverted Jews may, with the strictest propriety, be applied to every wilful unbelieving Gentile in England ; “ If ye were blind, ye should have had no sin.” No : it would have been the sins of our first parents, or original sin, we might have complained of ; but since the free gift is come upon all men to justification of life, “ man has no cloak for his sin.” But I cannot express it better than in my Divine Master’s words : “ If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had

sin: but now have they both seen and hated both me and my Father," John xv. 22, 24.

And though those people hated him, to whom he says, "Ye will not come to me that ye might have life;" yet let it ever be remembered to his honour, and to his honour it will be remembered to eternity, to this very people he said, "But I receive not testimony from man; but these things I say, that ye might be saved," chap. v. 34, 40. Yes, yes; for this he left the glory he possessed with his Father before the world began. The world lieth in wickedness, the world will be condemned at last; yet if guile was not found in his lips, and he spake the truth at all times, then "he came into the world to save the world." Consequently there is not a soul lost but might have been saved: not a soul walking in the broad road this day, but might and ought, and it would be joy to angels, and even to God, if they would turn, and walk in the narrow path that leadeth unto eternal life. Yes, and their not doing it when they might, in this day of salvation, will be their condemnation. This is the sin, if God be true, that remaineth, and which will be laid to their charge, and be to their condemnation.

Let no one call these "nice points," "speculative doctrines," "non-essentials." The sun does not shine more bright when in its meridian glory, than these truths shine throughout the revelation of God. It is the cursed systems and doctrines of men, which have thrown mists and darkness upon these divine truths. Serious young men and women, who have heard or read those doctrines, have not their hearts prepared to receive these truths as little children. And the heaviest misfortune this day in the Christian church is, that most books written upon religion since the Reformation, were written by Calvinists. And if it were not for such as Matthew Henry's, Macknight's, some of Bunyan's and Dr. Watts's, and some others; I would say with all my soul, "Would to God they might be

brought to every market-place to-morrow at twelve o'clock, and there be burnt together." The sweetest truths that ever God revealed, are, in those works in general, so interwoven with the most delusive doctrines ever invented by men, that it is hard for simple souls to read those books, and be able to separate truth from error. But the day is coming, when all the wood, and hay, and stubble, of men's invention, will be burnt up; and the word of our God, which the apostles preached, will stand for ever.

In that day we shall return, and discern not only between the righteous and the wicked, but also between truth and error. Then Mr. Scott himself will know, and acknowledge too, the division for heaven or hell will be made; because the one yielded themselves servants to obey God, and their members as instruments of righteousness unto holiness; the other yielded themselves servants to obey unrighteousness, and their members instruments of unrighteousness unto sin. This division will be seen to be so wise, so holy, so just, that "every guilty mouth will be stopped." No shuffling, nor quirking, nor devices then. Nothing about the father's eating sour grapes, and their children's teeth were set on edge; but "every one shall die for his own iniquity." This is the sin that remaineth: He put his light under a bushel: he denied the Lord who bought him: nothing about him having saving, or special grace, for the elect; but only common grace, such as man was never saved by, for non-elect: nothing about, "Man could do nothing spiritually good, until God operate upon his heart," "nor does the co-operation begin till then." No: it will be proved to astonished worlds, "God was loving to every man:" consequently, not a lost human soul but was once the object of God's love, and might have been the subject of his favour for ever.

Speaking of the awful events of that day, Dr. Young has most beautifully expressed, and majestically declared, the above sentiments, in the following words:

“ Who conscience sent, her sentence will support;
And God above assert that God in man.”

But I am aware of the digression : my subject warmed my heart, and has carried me a little from the point.

His lordship had spoken of the truly baptized, being “ born of water and the Holy Spirit;” Mr. Scott will have it his lordship meant, being only baptized with water was that which regenerates men. And to confute this *dangerous error*, Mr. Scott labours through many a tedious page; and what is worthy of remark too is, that upon this point he labours successfully!!! Yes, he most clearly proves, and from vast numbers of authors, that the baptism of the Holy Ghost, the essential part of it, is not the other part of it performed by water!!! His lordship, quoting a passage from Whitby, on Mark xvi. 16, says, “ Baptism conveys the promise of those privileges and blessings, which God has been graciously pleased to annex to the profession of Christian faith.” And again, “ It is declared to be instrumental to our salvation.” Now had Mr. Scott gone about to prove, and been successful in proving, that obedience to, and compliance with the ordinances and commandments of God, is neither instrumental to our salvation, nor the channel “ through which God is graciously pleased to convey it,” he had then clearly refuted an opponent. But this was not quite so easy to do, as proving that the outward visible sign, or form in baptism, is not that other and essential part of it, “ the inward spiritual grace”

In reviewing the passages Mr. Scott objects to, and comparing them with the Prayer-Book, I am astonished to find how closely his lordship has stuck to the doctrines of the church. I am still more amazed, to see an old minister of that same church, going about to expose and refute his lordship. I shall take the liberty of quoting a few sentences from that book, and then appeal to the reader, has his lordship gone beyond, or stretched the doctrines of his church. Soon as persons are baptized with water, the priest says, “ Seeing now,

dearly beloved brethren, that these persons are regenerated, and grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits," &c. And at last, speaking to the new-baptized persons, he says, "And as for you, who have now by baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerable to your Christian calling, and as becometh children of light." And in the very next section in the Prayer-Book, the baptized person says of his baptism, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Without going any farther, I appeal to every candid man, Calvinist or Anti-calvinist, who has without prejudice read the Refutation, has his lordship said more on baptism and regeneration, than his church authorized him to say? Nay, seeing the words in the Prayer-Book are not so guarded as most good men who love the church have wished they had been; does not his lordship act with wisdom and candour, when he guards the terms "baptized" and "regeneration," with "born of water, and of the Spirit?" "washing of regeneration, and renewing of the Holy Ghost?"

It is a little remarkable, that when his lordship makes a quotation from Hooker, which speaks considerably more strong, upon baptism making people Christians, than he himself had ventured to do before; that as Hooker is a favourite author, Mr. Scott thinks this quotation quite passable, and says, "It evidently lies against the sentiment, that baptism is regeneration," page 173. O blind prejudice, what art not thou capable of doing! The passage his lordship quotes is as follows: "As we are not naturally men without birth, so neither are we Christian men in the eyes of the church of God, but by *new birth*; nor, according to the manifest ordinary course of divine dispensations, *new born*, but by that baptism which both declareth and maketh us Christians. In which

respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life." Mr. Scott answers, "In this quotation from Hooker, the words 'manifest ordinary course of divine dispensations,' may obviate the objection as to his views, which so evidently lie against the sentiment, that baptism is regeneration." How this appears so evident, I suppose is best known to Mr. Scott. For if, as Hooker says, "we are not Christian men in the eyes of the church of God, but by new birth,"—"by that baptism which both declareth AND MAKETH US CHRISTIANS: in which respect we justly hold it to be the door of our *actual* entrance into God's house, the first apparent beginning of life:" why then reason says, baptism is the new birth, the apparent beginning of life, the actual entrance into the house of God; regeneration, that which maketh us Christians. But as I say, Hooker is a favourite author: say what he will occasionally in favour of a particular opposed point, his words, Mr. Scott assures us, must "evidently lie against the sentiment:" and as this is so evident to him, we must leave him to make it evident to the public.

But is it not also remarkable, that a clergyman, professing to believe that "all Scripture is given by inspiration of God," should on the [note from Whitby, in a way of triumph ask, "In what part of Scripture is baptism said to convey the promise to those who receive it? Or what are the privileges and blessings which God has been graciously pleased to annex to the profession of Christian faith?" To the first of these questions, "In what part of Scripture is baptism said to convey the promise to those who receive it?" if there were no other Scripture for it, I would say the very text Mr. Scott has quoted to refute that idea, 1 Pet. iii. 21. "Few, that is, eight souls, were saved by water. The like figure, *even* baptism, doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by

the resurrection of Jesus Christ." Here, as expressly as Peter asserted, "eight souls were saved by water," he declares, "baptism doth now save us." That however the Holy Ghost is pleased to qualify the word *baptism*; yet the plain declaration is, "baptism doth now save us." There are other passages, I think, equally full to the point, such as Rom. vi. 1—4, Gal. iii. 27, and Col. ii. 12. In the two latter texts it is expressly said, "As many of you as have been baptized into Christ, have put on Christ."—"Buried with him in baptism; WHEREIN also you are risen with him, through the faith of the operation of God, who hath raised him from the dead." Now is it possible that his lordship should speak higher of baptism than the Holy Ghost does in these texts, whatever may be the meaning of the *word*, or the intention of the Holy Ghost in making use of it? But waving the consideration of these texts, I insist upon it, the text Mr. Scott quotes, fully answers his inquiry. The other question Mr. Scott asks is, "What are the privileges and blessings, which God has been graciously pleased to annex to the profession of Christian faith?" and without fear of contradiction I answer, To this good profession God has promised a "crown of righteousness, which God the righteous Judge has promised to every one who loveth his appearing."—"Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven," Matt. x. 33, and Luke xii. 8. To say nothing of a good part of the whole New Testament, especially the third and fourth chapters of the Revelation, here, as plain as words can speak, our Lord has told us what inestimable blessings are promised to the profession of his faith before men.

Mr. Scott, quoting a text from John i. 11, 13, remarks, "Whatever be the import of this passage in another respect; it seems absolutely certain, that external baptism is not meant, at least exclusively, by 'born of God.' Whether being born of God, be considered as the cause or the effect of believing, in the

persons spoken of; it cannot mean external baptism, of which not the most remote hint had previously been given. This is a point which I wish especially considered in this argument." This, I say, is too bad. Misrepresentation is bad in any man; it is doubly bad when done by a minister of religion; it is worse and worse when done seriously by an old divine of the Establishment. Would not any man, reading this note as an answer to something his lordship the bishop of Lincoln had said, conclude he had declared "that *external baptism was exclusively* meant by being 'born of God?'" especially when he finds that Mr. Scott labours through near eighty pages in this chapter to refute that idea. Is it not strange, when we find, that according to Mr. Scott's quotations from his lordship in this chapter, not the most remote hint is given by his lordship, either that external baptism was meant by the terms, "born of God," much more not, "that it was *exclusively* meant by being born of God?" Having minutely examined every note throughout this chapter, to the 249th page, I am not afraid of a contradiction of what I here say. But it will appear still more strange to every honest man, that if, instead of finding his lordship had insisted upon it, that external baptism was the exclusive meaning of the term "born of God;" we should find that, from first to last, his lordship had insisted upon the very contrary. We will see therefore whether this can be done. We have already noticed, that in the second note, quoted from the "Refutation," on this subject, his lordship said of regeneration, it was being "born of water, *and of the Spirit.*"—"According to his mercy he saved us, by the washing of regeneration, *and renewing* of the Holy Ghost." And in the very last note quoted from his lordship, in this chapter, he says, "Water applied outwardly to the body, *together with the grace of the Holy Ghost applied inwardly to the soul, regenerates the man,*" page 245. Now with passages like these before him, without "the most remote hint" of a contrary idea

from any part of this chapter; how Mr. Scott could make up his mind, from such passages, to represent his lordship as maintaining, that *external* baptism “was meant by being ‘born of God;’” and that it was “*exclusively* meant by ‘born of God,’” he himself best knows, and he must answer for it. For my own part, seeing what Mr. Scott has said, and again and again examining the quotations, I have had enough to do to believe my senses; and that such inferences could, by any rational mortal, be drawn from such premises.

Mr. Scott, at the close of the above paragraph, says, “This is a point which I wish to be especially considered in this argument.” Why this wish is so earnestly expressed, is hard to say; because no rational man could ever say, much more endeavour to prove, that external baptism was exclusively meant by “born of God.”

It is God’s prerogative, and his only, to search the heart, and to judge of motives. But when we see Mr. Scott’s wish appear so ardent upon this point, and then see him *seriously* labouring so hard through near eighty pages to refute his lordship, by proving, from *vast numbers* of authors, that *external* baptism cannot *exclusively* be meant by “born of God;” we cannot but suppose, at least, that he wished it to be believed his lordship the bishop of Lincoln had maintained, that *external* baptism was really and truly internal baptism, all that was meant by such Scriptural terms as, “Except a man be born again, he cannot enter the kingdom of heaven.”—“Born, not of man, or of the will of the flesh, but of God,” &c. &c. Nor can it be wondered at, that Mr. Scott’s wish should have been so successful; and that through this nation, men of different denominations should so continually assert, “that the bishop had maintained, and endeavoured to prove, water baptism was all that was meant by being born again.”*

* Since writing the above, a gentleman, a dear friend, has been warning me not to attempt to defend the bishop, because,

Having shewn what is the general tendency of this second chapter, namely, that it is to refute an idea that is proved, by Mr. Scott's own quotations, the bishop never propagated; it would be killing time, (and I find it goes fast enough,) to follow Mr. Scott from page to page throughout the chapter. I shall, therefore, only make a few more short remarks on different points, and so conclude.

I remark first, then, that instead of calling this chapter "on baptism and regeneration," and the preceding one upon "original sin," "Remarks upon the Refutation;" he should have called them, "Remarks upon what is *not said* in the Refutation." For really the most serious remarks in this part of Mr. Scott's book, are rather remarks upon what he supposeth the bishop thinks, and which he wishes the world to believe he meant, than upon what he hath said.

Page 202, Mr. Scott quotes a text out of 1 John v. 18, and comments upon it as follows: "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." The apostle is speaking concerning 'a sin unto death;' and his words clearly mean, that no one who has been 'born of God,' or 'begotten of God,' committeth this sin unto death." Mr. Scott should not speak so positive of what is the meaning of Scripture; especially when there is any reason to doubt what is exactly the meaning of it. Adam was called the son of God, created in righteousness and true holiness, yet he sinned a sin unto death: and this holy apostle wrote to them, whose sins were forgiven them for Christ's sake; yet he strongly intimates, chap. ii. 12, they might fall from their own

as he said, the bishop had maintained, that all that was meant by regeneration, or born again, "was water, or outward baptism." This I have often been told; but only by those who have read scraps of Mr. Scott's Remarks, but have never seen the Refutation: so, in fact, Mr. Scott seems to have gained his end, in thus representing his lordship.

steadfastness, and commit sin: his words are, "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." Now so far from supposing, it was as impossible for them to sin, as it is for God to be tempted with evil, he intimates his fears, that they might fall away from their own steadfastness: nevertheless, there was no occasion for their declension; "He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father," chap. ii. 12—24. Again: "Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous: he that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God," chap. iii. 6—9. Now to suppose that because they that are in the flesh cannot please God, they therefore have no power ever to turn, and yield themselves servants unto righteousness, unto holiness; would not only be the height of absurdity, but extremely dangerous: so it is equally absurd to suppose, that because while that holy seed remaineth in them that are born of God they cannot commit sin, therefore they can never let that holy seed slip. While a man, born of God, takes earnest heed to the

things which he hath heard, he cannot commit sin ; the light of God's reconciled countenance shines upon his soul, and he is taken up with God and spiritual things, so that that wicked one toucheth him not : he cannot commit sin : and we have already described his state, in the words of Mr. Charles Wesley. But, ah ! how many of these have suffered in time the enemy to pick that good seed sown out of their hearts, and then where are they ? Holy Paul had a large portion of this good seed sown in his heart ; but he was afraid, while struggling with the desires of the flesh, and the temptations of the devil, lest he should one day be a cast-away. David had such a measure of this holy principle, that God calls him a man after God's own heart. But he lost his character, and was afraid, for what he had done, God would bring him in " blood-guilty." And repenting bitterly, he devoutly prays, God would not put him away from his presence, nor take his Holy Spirit from him. Neither David, nor Paul, nor John, nor Peter, had ever learned that most dangerous of all doctrines, that if a man had been once born of God, he could never commit the sin unto death. That whatever other sins he might commit, his conversion proved his election, therefore his soul was safe. The very belief of this error has proved the downfall of thousands. Here they have got into the snare of the devil at once : and every sin he hath tempted them to, they have concluded, Well, it is but a little one ; God will forgive me ; he will never suffer me to sin the sin unto death : he will bring me back : there is no perfection in the flesh ; I am perfect in Christ, and accepted in him.

Some of Christ's own disciples turned away from him, and walked no more with him. Some of Paul's dear friends did the same, and turned away after Satan : aye, and some who still lay near his heart too. They were not, as Mr. Scott supposeth, hypocrites, while they walked to the house of God in harmony with Christ and his disciples. - But Mr. Scott supposeth that

all that ever were born again, were from eternity predestinated so to be: and therefore he concludes those who in the day of temptation fall away, were never delivered from the gall of bitterness, from the bonds of iniquity; and he quotes this epistle, chap. ii. 19, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." If one was inclined to wrest Scripture to one's own purpose, I could easily go about to prove, and with force of argument too, that as the apostle says of these apostates, "they were not *all* of us," he evidently means, some of them were of us, but not all. But taking no advantage of the word *all*, how many times have we seen something similar to what St. John here complains of? We have seen people setting out in religion, they could not tell why or wherefore. They seemed to have no idea of entering their closets, and shutting the door, and there worshipping God as a spirit, there confessing their sins; but were only making a fair shew in the flesh: their own sins were never grievous, nor their burden intolerable; but soon as the novelty was over, and they were frustrated in the end they some of them had in view, they took the first fair opportunity of going from us. They went out from us, because they were not of us; for had they been of us, hearty in the cause of God, deeply sensible of their own depravity, and that there was none other name under heaven given whereby we can be saved, than Jesus Christ; had they "first given themselves unto the Lord, and then unto us as his servants," "no doubt they would have continued with us." And were I present with Mr. Scott, I would ask him, as in the presence of his Maker, whether he does not believe that is the simple meaning of the text.

I hinted, Mr. Scott should not speak so positive of what is or is not the meaning of controverted texts, whose meaning to some is doubtful; especially he

should not speak so till he has duly examined the passage. He says, "The apostle is speaking *concerning* a sin unto death." No such thing: he is expressly speaking concerning sin which is *not* unto death; and as he goes on only says, "There is a sin unto death, I do not say that he shall pray for it:" it is not that he is speaking *concerning*, but *concerning* a sin not unto death. However, we had better transcribe the whole passage: "If a man see his brother sin a sin which is *not* unto death, he shall ask, and he shall give him life for them that sin *not* unto death. There is a sin unto death, I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin *not* unto death. We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not," or holdeth him not, for so the word is in other places translated. Thus we see the apostle is speaking concerning a sin not unto death, and which he sees a man that has been begotten of God, a brother, may fall into; yet may through prayer be recovered from the snare of the devil, and receive life again, such is God's goodness, in answer to his brother's prayers, in whom the seed remaineth. And taking the whole passage into consideration, comparing it with chap. ii. 1, "And if any man sin we have an advocate," how sweetly doth holy John here corroborate with his brother James? Chap. v. "But let your yea be yea, and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." As these two portions of Scripture are part of two important epistles, written by two holy apostles; and as neither of the holy apostles drew such conclusions from the words,

as Mr. Scott draws from that text, "Whosoever is born of God sinneth not;" I would recommend in future to Mr. Scott, whenever he is about to give his *own opinion* upon any text, as being decisive, that which God must mean by it, always to turn to that text coolly, and deliberately see what the holy penman has in view; how the text stands connected, whether any inference is drawn from that text, and see what the inference is. I do not say, see what commentators have said upon it; for excepting Dr. Macknight and Dr. Clarke, where is he that has dared to think for himself? but in general they only say what others have said before them.

Would Mr. Scott so humble himself, as to take this advice in future, he would be more cautious how he comes forward with "*must mean*," "*clearly means*," "*is speaking concerning a sin unto death*," when the apostle is speaking concerning the very contrary,—a sin not unto death.

In Mr. Scott we here see the sad effects of Calvinism. Before he puts pen to paper, he is settled in a certain system, and has imbibed certain doctrines of men, as though they were of God. He sets about answering his lordship the bishop of Lincoln, who has successfully refuted those doctrines; and though he is not speaking of the perseverance of saints, or saying any thing about it, Mr. Scott having to quote such a blessed text, "Whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not;" cannot let pass so fair an opportunity of saying something in favour of another part of the favourite system, and therefore this text is dragged neck and crop into the service of Calvinism. Yes, Mr. Scott tells us, "I might here, with a force of argument not easily answered, maintain the final perseverance of all who are born of God." Now I really believe, on the contrary, that no force of argument Mr. Scott is capable of bringing in favour of the final perseverance of all those that are born again, but might

very easily be answered by any one well conversant with the Scriptures: and that he will never be able to prove, "none shall depart from the faith," "having damnation because they have cast off their first faith," until he has proved the Scriptures are not written by inspiration of God.

In the third chapter, which treats "of justification, faith, and good works," the quotations Mr. Scott makes from his lordship are so excellent, through near thirty pages of the chapter, and so much in the language of pious Calvinists too, that Mr. Scott seems to quote a good part, to shew his marked approbation of them. As my business is therefore only to prove, Calvinism is not from God, not Scriptural; I have but little or nothing to do with the beginning of this chapter. But his lordship says, page 283, "Calvin concludes, that if works have any share in justification, there is a boasting in works: this by no means follows; for we do not say that works have any intrinsic merit, but that they are the appointed condition of justification. The same objection would hold against the doctrine of justification by faith; for we are not allowed to boast of faith, or to consider it as possessing any intrinsic merit." One would have thought this passage so pure and undeniable, that no man using his reason, or reading his Bible, could have objected to it. But Mr. Scott in answer says, "We can bear it with calmness, when faith, or even repentance, is called the condition of justification; though we think the language inappropriate and *unscriptural*: but we must most decidedly oppose the idea of our works, in any sense, being the appointed condition of justification: not merely because there is boasting in works, but also because it is antisciptural. Faith is the gift of God; and so boasting is excluded."

This is getting pretty much to the point again, and we must again refute Mr. Scott on this point. This enters into the very vitals of revealed religion. "We

must," says Mr. Scott, "decidedly oppose the idea of our works, in *any sense*, being the appointed condition of justification," "because it is *antiscriptural*." We shall now enter fully again into this doctrine, and consider man, 1. As a fallen, helpless, condemned creature: 2. As freely justified, through the redemption which is in Jesus Christ: 3. As taking hold of that justification, when he believes in Jesus Christ, for the remission of his sins, and acceptance of his person: and, 4. As he will stand at the bar of God, justified or condemned, and in that state to remain. May the good Lord who indited the Scriptures strengthen my memory, that I may write upon this most of all important doctrines, as always having a reference to the events of that awful day.

When God created man, he created him in righteousness and true holiness. In the image of him who created him, he possessed peace, happiness, life, spiritual and immortal. For this peace, happiness, and immortal life, he was beholden to his Maker: it was all the unmerited gift of God. But in this honour he abode not. The serpent being more subtil than any beast of the field, deceived him, defiled him, infused diabolic and a beastly nature into him, cast him down, and left him a dying creature. God had given him a law, holy, just, and good, suited to his nature: "but sin," the offspring of the devil and Satan, "taking occasion by the commandment, deceived him, and by it slew him," gave him his death-wound. Pain, sickness, fear, weakness, death, took the place of those divine, but departed joys, innocence, happiness, health, peace, strength, boldness, spiritual and immortal life. Begetting a son in his own likeness, from that day, "the creature was subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Here "death passed upon all men, because all have sinned." Here "by the offence of one, *judgment came* upon all men to condemnation." This caused the psalmist in trouble to cry, "Enter not into judg-

ment with thy servant; for in thy sight shall no man living be justified." The apostle therefore said, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

So far his lordship, Mr. Scott, and the Calvinists for whom he wrote, and we the Anti-calvinists, go hand in hand, and sweetly all agree. Some say, *No*; but they are not telling the truth. Having received this sentence of death within ourselves, we are no more trusting to ourselves that we are righteous, than we are trusting to the innocence, gentleness, goodness, and long-suffering of the pope of Rome, or the emperor of France.

As we are all agreed as to the extent and demerit of sin; so, if Mr. Scott stands to the doctrines of his church, and what he has published in his favourite sermon thirty-two years ago, as he tells us, whatever the high, consistent Calvinists do, we shall not differ much as to the nature and extent of the redemption which is in Jesus Christ. In an early part of this answer it was observed, that in the eye of God, Adam went out of Paradise rather an object of pity, a redeemed, a subject of grace, than the subject of wrath, the child of the devil. For in his own eternal purpose, in his love, and in his pity, he had redeemed him; and in consequence of that redemption, he has borne with man until this day. Christ being with him, set up from everlasting, his delight is still with the children of men. They are a poor, a worthless race of beings, it is true; and it will be the wonder of men and angels to eternity, how an infinitely holy God could ever delight in such creatures. But so it is: and let admiring angels wonder, in love and pity having redeemed the helpless creature; that creature is now enabled to offer sacrifices to God well-pleasing. "For when he was without strength, in due time Christ died for the ungodly."—"The free gift came upon all men, unto justification of life,—which came unto the Colossians as in all the world."—"So having made peace through the blood of his

cross, by him to reconcile (or unite) all things unto himself, whether things in earth, or things in heaven. And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreprouable in his sight: If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard, which was preached unto every creature which is under heaven, whereof I Paul am made a minister," Col. i. 6, 20, 24. Now without going any farther to prove, that Christ was the Lamb of God, which taketh away the sin of the world; if these Scriptures mean any thing, they mean that "as through the offence of one, judgment passed upon all men to condemnation; even so the free gift came upon all men to justification of life," Rom. v. 18. "That not as was the offence, so also was the free gift." This justification has come upon all men, upon every descendant of Adam, to whom the promise was first made, without any condition, without any condition of obedience to the law, or even belief of the Gospel. I cannot express my sentiments on this head, better than in his lordship's own words, page 167, "This new dispensation, so far from being the consequence of any right conduct in man, is founded in his misconduct; the first intimation of future redemption being given immediately after the fall, at the moment God was denouncing punishment on the disobedience of Adam." This is wholly and entirely by and through him, "who was delivered for our offences, and was raised again for our justification." In consequence of this justification, and only in consequence of this general justification, our Lord says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." And thus every infant stands freely justified by grace, through the redemption which is in Christ Jesus; and therefore, and on no other account, ought every infant to be given to God in

baptism, for it is his own: his own by creation, and when lost by original sin, made his own again by purchase; and so dying while in a state of infancy, it dies in a justified state, and will be with him where he is through eternity: for of such is the kingdom of heaven.

But, in the third place, man is sensibly made the happy partaker of this free justification, when growing up, and being in the world, he feels the effects of a fallen nature; that in his flesh there dwells no manner of good thing. That the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that he cannot do the things that he would; but, led by the Spirit of God, he flies to the Lamb of God, as to the only hope for a guilty soul to fly unto. Here, believing on him who justifies the ungodly, he obtains remission of sins that are past, through the forbearance of God. It is by faith, and faith only, he takes hold on Christ, his righteousness and strength; and without money, without price, he is freely justified by grace. Had Mr. Scott contented himself in defending Calvin on this part of justification, or salvation, we most decidedly should have acquiesced with him. But when he says, "We must most decidedly oppose the idea, of our works, *in any* sense, being the appointed condition of justification; not merely because there is boasting in works, but also because it is antisciptural;" we must beg leave to contradict him, and prove to the world, that if an angel from heaven were to make such declarations, we ought not to receive his doctrine, but most decidedly to oppose him.

We have already proved, that Christ, being lifted up as an ensign to the nations, drew all men unto him. That he is become the propitiation for the sins of the whole world. That man, therefore, dying before he is guilty of actual, wilful transgression, stands justified and accepted, through the redemption which is in Christ Jesus: "for of such is the kingdom of heaven." If he does not stand justified before God in the day of judgment, it is because he has "received the grace of

God in vain ;” because “ his works are not found perfect before God.” When all flesh had corrupted its way ; when all had gone astray like lost sheep, so that in God’s sight no flesh could be justified ; then, when without strength, “ in due time Christ died for the ungodly ;” “ all men were drawn unto him ;” and he became “ the true light, which lighteneth every man that cometh into the world.” So that upon new ground, under a new covenant, by restored, imparted strength, man is now commanded, “ Work out your own salvation with fear and trembling ; for it is God that worketh in us, both to will and to do of his good pleasure.”—“ He that doeth righteousness cometh unto the light, that he may shew that his works are wrought in God. According as these works shall be found to be in you, and to abound, they make you that you are neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ : *for* so an entrance shall be administered unto you, into the everlasting kingdom of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins,” 2 Pet. i. 8, 9. This, if there was not another text of the kind in the Bible, is all-sufficient. In this, as in the next chapter, some souls, once purged from their sins, are said to be blind : “ wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.”—“ For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, The dog is turned to his own vomit again ; and the sow that was washed, to her wallowing in the mire.” For my own part, while I transcribe these

Scriptures, and think of others which this moment rush upon my mind, and then turn again to Mr. Scott's declaration, page 283, I can scarce believe my senses. "We most decidedly oppose the idea, of our works, in any sense, being the appointed condition of our justification." Had there been a text of Scripture that had said this, the Bible might at once as well have been burnt; for the Scriptures contradicting the Scriptures, would have proved they were not of God, and therefore could have been of none effect. And now for a few more plain texts on this most of all important point: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these *things*, God shall bring thee into judgment."—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil," Eccles. xi. 9, and xii. 13, 14. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words shalt thou be justified, and by thy words thou shalt be condemned," Matt. xii. 36, 37. "Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, *that is* God: but if thou wilt enter into life, keep the commandments," Matt. xix. 16, 17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxii. 14. "For not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. xi. 13. "Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou

shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law," Rom. xiii. 8—10. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James i. 22—27. "If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well," chap. ii. 8. "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect."—"Ye see, then, how that by works a man is justified, and not by faith only. Likewise was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" chap. ii. 20—26. "But we must most decidedly oppose the idea, of our works, in any sense, being the appointed condition of justification," "because it is unscriptural." Scott, p. 283.

Now are the last foregoing lines a direct attack upon, and plain contradiction of, and in opposition to, the above nine or ten Scriptures, or are they not? If I have misquoted Mr. Scott, or any of the above texts, so as to force a meaning upon them which the Holy Ghost never intended, bear witness of the evil I have done. If I have taken half verses, and that from

their connexion, so as to abstract an unnatural sense from them, which, if viewed together, and in their own divine form and connexion, would prove a direct contrary doctrine, then am I in danger of my name being blotted from the book of life. Then am I in danger of God and man accusing me, as I have accused Mr. Scott before the world, of putting a sense upon Scripture, in defence of a doctrine, which by his own pen he has proved is not the sense the Holy Ghost intended.

The matter is truly serious.

There will not be a glorified saint in heaven, who lived long enough on earth to “know how to refuse evil, and choose good,” but will by the just Judge be pronounced justified according to their works, justified by their works. They that have done good shall enter into life; they that have done evil shall go away into everlasting punishment: nor is there the shadow of a text, nor half a text in the whole Bible, to contradict me here. We are, it is abundantly proved, as ruined souls, all, first, freely justified by grace, through the redemption which is in Christ: the free gift has come upon all men unto justification of life. 2dly, We sensibly enjoy the benefit of this pure, undeserved favour, and are made partakers of this grace, when we by faith receive the atonement into our own souls, and trust in the Lord Jesus Christ. This justification, or degrees or different stages of justification, is freely, without money, and without price. “To him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness,” Rom. iv. 5. Here, with all the apostles, we glory; from our souls we rejoice, and are glad at the remembrance of this mercy. But for this undeserved, unsought mercy, no human being had ever ascended the mount of God, or joined the angelic choir in singing the praises of God and the Lamb. But all this grace and mercy is exercised towards sinners on earth, “now is the accepted time, now is the day of salvation,” and not towards saints in heaven, or at the day of judg-

ment. The kingdom will be delivered up unto the Father. The day of mercy, and justification by faith, will be over for ever. The sweet hour of clemency, the mediatorial hour, will be gone, never, never more to return. No one then to say, "Father, forgive them, for they know not what they do."

No man can have views too exalted of the person and work of the Mediator; or sufficiently adore him for coming down from heaven, to justify sinners by grace through faith on earth. Here he delivered him from the horrible pit, from the miry clay; and set his feet upon a rock, and established his goings in a new way. But it is with man whether, as he receives Christ Jesus the Lord, he will walk in him or no. Having this candle lighted, it is with man whether he will put it on a candlestick, or under a bushel. God has fulfilled that most blessed, most extensive of promises to a guilty world, and that without condition: "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men." The handwriting is blotted out by the cross. But it is with me, with Mr. Scott, with his lordship the bishop, with all, whether we live a life of faith on the Son of God, who loved us and gave himself for us; or whether we trample under foot the blood of the covenant wherewith we were sanctified. Called by grace and pity alone to life from the dead, it is with Mr. Scott whether he "continues to live a new life, exercises a lively faith in God's mercy through Christ, and lives in perfect charity with all men," or not. It is with him, and he must account for it at last, whether he is "soon angry," or "not easily provoked;" whether he has attained and lives that happy life, wherein sooner than cause his weak brother to offend, he has long determined "to eat no flesh while the world standeth, lest he make his brother to offend;" "lest through his knowledge the weak brother perish, for whom Christ died." These are the things will be brought forth at the day of judgment; and according as they have been wanted, or as

they abounded, Mr. Scott and I shall stand justified or condemned, then and for ever. "He that in these things serveth Christ, is acceptable to God, and approved of men."

Such is God's mercy now, that he often, while here, "justifies the ungodly." "But will the ungodly stand in the judgment, or be justified when God appeareth?" O, where will the ungodly and the sinner appear then? All the justifications that can take place, or can pass upon the human soul, whether on earth or in heaven, will be in consequence of Christ dying for the ungodly, when we were without strength. But the justification by faith, must be the justification of a sinner while here, and not a justification of a saint at the bar of God, or in heaven; because faith will not there abide, will not exist; but their works shall follow them. "No one shall have left house, or land, or brethren, or sisters, for Christ's sake and the Gospel's, but in the world to come he shall receive everlasting life." And although "Abraham (as his lordship most justly observes) seems to have been justified three times; first, when, by the command of God, he left his own country; secondly, when he believed God's promise of numerous descendants; and, thirdly, when he obeyed God's command to offer his son;" yet what are all these justifications, which only take place on earth, however great in their origin and exalted the privilege, when compared with that justification which will be pronounced upon the heads of the righteous by the Judge of all, before assembled worlds? O, if Mr. Scott and I stand condemned then, because we were cruel and unforgiving towards our fellow-servants; what will it avail us that our Lord once forgave us, because we desired him while we were here? O think, and think seriously, my soul, how many, on whom while here the free gift came unto justification of life, will have damnation there, for denying the Lord that bought them! And how many will "have damnation, because they have cast off their first faith!" How

a Christian minister could say, "We must decidedly oppose this idea, because it is antisciptural, and there is boasting," is best known to himself; and he ought to answer it to the world, as he must answer for it to Almighty God. I appeal to God and man, whether it be antisciptural or not.

But Mr. Scott says, "There s boasting in the idea, of works being the condition of justification." Boasting! I repeat the question, Where? What! before God? Will Mr. Scott flatly contradict the apostle here also? See Rom. iii. 27, and iv. 2, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith."—"For if Abraham were justified by works, he hath *whereof* to glory; but NOT BEFORE GOD." Here the inspired apostle speaks of what has and does take place on earth: of the universal depravity of man. And if here, and in this state, a man were justified by works, as it would be a singular case, he would really have to boast, and say, "Stand by, I am holier than thou." But (O how guarded is the apostle!) not when he stands justified, even by works, before God.

I think this as much to the point, as though the apostle had been inspired on purpose to silence this part of Calvinism. And now let us look at souls, justified by works, when they stand before God. Let us see whether boasting is introduced. Let it be kept in view, that it was asserted that the apostle is, in Rom. iii. and iv. speaking of what takes place on earth; not the justification or condemnation of souls at the resurrection of the dead. It is where "every mouth is stopped, and all the world become guilty before God," chap. iii. 19. But will this be the case in the day when time shall be no longer? Will not happy millions, instead of being condemned, instead of their mouths being stopped, then lift up their heads with joy? Let us hear how they boast, while the Judge justifying them says, "For I was an hungred, and you gave me meat; thirsty, and you gave me

drink; naked, and you clothed me; sick, and in prison, and you came unto me." And when the kind Judge insists upon laying these things to their account, and rewarding them with "life eternal," and in goodness remembering the cup of cold water, and "blessing him that considered the poor;" instead of boasting, the righteous shall answer him, saying, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"* This will be the happy, sweet kind of boasting of the righteous to eternity; but he that lacketh these things, (O let us never be ashamed of Christ, or of his word!) will be cast out. The righteous man, who turned away from his righteousness, and committed iniquity, and died in them, "will go away into everlasting punishment;" "all his righteousness which he had done will not be mentioned." He was not faithful unto death, and cannot receive the crown of everlasting life. Will any one, then, dare lift up his head, and say, "I most decidedly oppose the idea, of our works, *in any* sense, being the condition of justification?" I would, in the most solemn manner, ask the serious question, "Upon what other condition will man be justified or condemned in that awful day? Upon what other ground will the just Judge proceed, in judging, justifying, or condemning the children of men? Do the Scriptures know of any other cause, but that of works, for the separation that will for ever then take place between the righteous and the wicked?" So manifold, so uniform are the Scriptures upon this important point, that it would be easy to write a volume in its defence, which neither men nor devils could refute; but two or three more texts shall suffice for the present. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—

* More of this hereafter, at the close of this volume.

“Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation,” John v. 28—30.

“With good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, neither is there respect of persons with him,” Ephes. vi. 7, 9.

As there is nothing of equal importance with that of justification or of condemnation at the day of judgment, because what is then done is done for ever; so there is nothing the Scriptures so continually remind us of, and so plainly and minutely describe: yet, strange to say, which Mr. Scott, in the heat of his controversy, seems totally to have lost sight of. With his mind absorbed in the justification of a sinner by faith on earth, the justification of saints at the day of judgment and in heaven to all eternity, is treated as a nonentity, or a trifle of no concern; whereas, in a very little time, Mr. Scott and I shall look on every thing else as trifles, as nothing, when compared with the events of that day. Mr. Scott’s conduct is here quite natural: it is quite common and natural for high Calvinists to treat the day of judgment, not as a day of trial of men’s works, in which, without respect of persons, each shall receive according to the deeds done in the body, whether they be good, or whether they be evil; but only as a day when God will publickly own and pronounce eternal happiness upon his elect, whom he chose without conditions, without regard to works good or bad, before the foundation of the world; while he as publickly disowns, and condemns the non-elect to endless torments, as persons from whom he withheld *special grace*, for reasons only known unto himself. And Mr. Scott asks, “Who is to call him to an account for this?”

Concerning “works, in any sense, being the cause of our justification,” he says, “No one passage, either in Scripture, or in the authorised writings of our church, can be adduced in support of the sentiment. The language of St. James implies no such thing: ‘Seest thou how faith wrought with his works, and by works faith was made perfect? And the Scripture was fulfilled which saith, Abraham believed in God, and it was imputed unto him for righteousness; and he was called the friend of God.’—‘As the body without the spirit is dead; so faith without works is dead also,’ being alone. Working and moving, evidence a man to be alive, and distinguish him from a dead corpse; but they are not the condition of his being made alive in any measure or degree, being entirely subsequent to it, as good works are to our justification.” “No one passage in Scripture can be adduced in support of the sentiment, of works being the condition of justification.” “The language of St. James implies no such thing: ‘Seest thou how faith wrought with his works,’” &c. In general, Mr. Scott is careful to give the number of chapter and verse whence he makes his quotation, though he perhaps quotes not half a text, or half a sentence; but here, as though for some reason, he leaves his readers to find out the chapter and verse where this language of St. James is found. And when we look for it, and find its immediate connexion, we cannot help thinking Mr. Scott here acted with a deal of caution. He has a doctrine to defend and support; and the verse immediately preceding the cited passage, and the verse immediately following, flatly contradict Mr. Scott, and prove the doctrine he defends is not of God. He therefore wisely keeps them totally out of view; and as the two verses can scarcely be seriously read without the reader being struck with their divine connexion, he as carefully omits informing us in what part of St. James’s epistle Abraham is spoken of as being justified by faith. The words are in chap. ii. 22, 23, but verses 21 and 24, are as follows: “Was

not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"—"Ye see, then, how that by works a man is justified, and not by faith only." Are these words of divine inspiration, or are they not? Did ever Mr. Scott quote them in the pulpit in his life? I can safely say, many Calvinists as I have heard, and I have heard most of them who have been men of note within the last forty years, and for many years I heard no other; yet I never heard the above two verses quoted by them in my life, nor several other verses in this same chapter. And if these texts are by Calvinist ministers never quoted, never referred unto; is it not because these texts strongly enforce a doctrine which the Calvinists do not believe?

If Mr. Scott wanted to enforce the idea, that man being redeemed from the curse of the law by Christ being made a curse for him; and being justified freely as a sinner by his grace through faith on earth; every one that believeth on him shall ultimately and eternally be justified before God by his works; he could not do it more effectually than by proving St. James wrote as he was inspired by the Holy Ghost, when he committed these omitted texts to paper: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"—"Ye see, then, how that by works a man is justified, and not by faith only. Likewise was not Rahab the harlot justified by works, when she had received the messengers, and sent them out another way?" This would have been quite to his purpose. Yet Mr. Scott assures the world, "The language of St. James implies no such thing:" and he takes care to quote such a part of a passage that does not imply any such thing sure enough, and to leave out that part which does: that part which positively declares it.

Mr. Scott goes on, "How far this note accords with his lordship's statement in the preceding pages, others must judge." This note, as well as the next, will appear perfectly to accord with the statements in the

preceding pages, to every one who seriously believes in the degrees, or different stages, of a man's justification; as, first, purely by the redemption which is in Jesus Christ, without any condition on men's part: such is the state of all infants. 2. Justification by faith through the forbearance of God; when all past sins are forgiven, and cast as a stone into the depth of the ocean; such is the state of the man who can say with the apostle, "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." 3. When the trial of the Christian's faith, being much more precious than gold that perishes, he is called upon, and willingly takes up his cross, denies himself, and owns Christ and his cause before men, he is justified by works: such is the state of that man, who, having experienced redemption in the Saviour's blood, counts all things but loss for the excellency of the knowledge of Jesus Christ his Lord. He wars a good warfare, and his light so shines before men, that they seeing his good works, glorify his Father which is in heaven. When faith in the Son of God shall by the Christian be exercised no longer, and grace and mercy in God be exercised towards the human race no more, but each one shall receive of the Lord according as his works shall be: when they who have done good shall enter into life. And such will be the case of all, out of every nation under heaven, who have "feared God and worked righteousness," according to the light they had, and not according to that they had not.

Whoever, I say, believes in these different states of justification, as set forth in the Scriptures of truth, will see no discordance in his lordship's notes, and the declarations found in the foregoing pages.

To suppose that the justification of souls immortal in the day of judgment, "is that one permanent act of God," which takes place in the believer, when he flees, a guilty sinner, to lay hold on the hope set before

him in Christ; is one of the highest absurdities a human being can be guilty of. O, what a mock, farcical day of judgment Mr. Scott's scheme of permanent abiding state of acceptance with God makes of it.

Speaking of Abraham, he says, "His faith was afterwards especially evinced, when he obeyed the hard command of offering Isaac as a burnt-offering; but it is not said in the history that he was then justified." This I also call a blow at the root: for whatever Mr. Scott means by "the history," it is expressly said by the Holy Ghost, "Was not Abraham our father justified by works, WHEN he had offered Isaac his son upon the altar?" Mr. Scott says, "It is not said that he was *then* justified." This Scripture expressly says it was *then*, when he had offered his son Isaac upon the altar. So that however the "bishop's note and foregoing pages may be in discord or accord," Mr. Scott's writings, and the sacred Scriptures, will never accord.

He proceeds, "His lordship hath fully shewn, that such a faith as is here described cannot justify." "But how could they be kept in a state of justification, who, having only a dead faith, never were justified?" Paul tells us, that "by the righteousness of one the *free gift came* upon all men unto justification of life;" yet Mr. Scott talks of some who never were justified. This also is dreadful discordance.

Intimating that none are ever forgiven of God but the elect, and that consequently they once forgiven are for ever, and ever justified, whatever changes may take place in their conduct, page 290, he says, "It need not here be argued, whether living faith ever fails or degenerates into dead; but the language of Scripture is very expressive respecting forgiveness of sins: 'As far as the east is from the west, so far hath he removed our transgressions from us.'—'I will forgive their iniquity, and I will remember their sin no more.'—'The iniquity of Israel shall be sought for, and not be found; for I will pardon them whom I reserve.'—

‘Thou hast cast all my sins behind thy back.’—‘He will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea.’” And he comments upon these sacred texts thus: “What is sunk in shallow water, may be got up again; but that which sinks to the bottom, in the depth of the sea, will never more be brought forth.” To say nothing about this being a truth or an error, and without proving how many things once sunk in the depth of the sea, have been thrown up and brought back to shore, and by the which the blackest of crimes have come to light; one would have thought an old divine, and one who unhappily has been commenting upon the Scriptures for more than thirty years, when he wanted to prove Gospel blessings conferred upon Gentiles, and that they, once pardoned, were also for ever and ever justified, would have been able to have thought of some plain Scripture in the New Testament, which speaks of Gentiles being the elect of God, when once pardoned and adopted into God’s family, were for ever permanently justified. But as there is no Scripture in the New Testament, that speaks of this changeless state of a justified Gentile, Mr. Scott quotes five texts, or half texts, out of the Old Testament; but unfortunately for him, all these texts are spoken exclusively of Jews by name, and of two individuals of the Jewish nation; nor is there in any of them, one word said about justification of Gentiles; see Psalm ciii. 12, Jer. xxxi. 34, and l. 20, Isaiah xxxviii. 17, Mic. vii. 19. As most of these texts have before been proved to have nothing at all to do with the subject Mr. Scott has in hand, and by his own pen are proved to have been written for quite another purpose, namely, as promises of the restoration of Israel, I need not quote them again to refute him. But as he here finds out a fresh text, to prove that a Gentile on earth, once pardoned, is from that time for ever justified, I shall quote the text with its context: “He will turn again, he will have compassion upon us: he will subdue our iniquities: and

thou wilt cast all their sins into the depths of the sea: Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." So ends Mr. Scott's quotation, and the prophecy of Micah. And I appeal to men of common sense of every denomination, is there any thing here to prove the pardon and permanent justification of a Gentile, or of any Gentiles? Yet by quoting passages of this kind continually, Mr. Scott deceives the unsuspecting reader, and makes him believe there are texts in the Bible, which plainly speak of the elect Gentiles, and of their unconditional, everlasting justification, and their infallible salvation; though when we come to examine those texts referred to, we as constantly find they are spoken of quite another subject, and of another people.

However Mr. Scott gets over difficulties in general without much trouble, by quoting texts and half texts, which have nothing to do with the subject in hand; he finds some hardish work when he answers the following statement: "Indeed the servant, whose debt was forgiven by his Lord, but who afterwards refused to forgive his fellow-servant, was severely rebuked, and delivered to the tormentors, to suffer punishment for that very debt which had been forgiven." Mr. Scott answers, "And how far this single instance of a cancelled forgiveness, so much as intimated in Scripture, is to preponderate against all the texts before quoted, the reader must determine. Expositors in general think, that circumstances in parables are to be explained according to the clear import of other Scriptures, and not used to decide controverted points of doctrine." So far expositors are certainly right. But for a Christian minister so much as to intimate, that there is a single instance of a text in the Bible, spoken by the Lord of glory, which stands in opposition to other texts; and to give a kind of warning to the reader, not to let this text "preponderate in his mind," is not right; and it is doing that by the Scriptures,

which no serious Anti-calvinist durst do. Mr. Scott calls this, "a single instance intimated in the Scriptures." If it be a "single instance of a person having his forgiveness cancelled," it is an instance; and that instance is quite sufficient for any man, who believes "all Scripture is given by inspiration of God." And if Mr. Scott had carefully examined this parable, with our Lord's application of it to his own disciples, whom he had freely forgiven, he would have been a little more careful how he spoke so loosely of it. The parable, and our Lord's improvement of it, finishes as follows: "And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Here can be no mistake, if our Lord was not off his guard, and spoke in "a legal spirit," (and who dare accuse him of this?) then if Mr. Scott does not from his heart forgive his brother his trespasses, then with all his fancied or real election, with all his talk about "permanent justification," he is in danger of being cast to the tormenters at last to be punished. These are no speculations. It was no parable our Lord spake, when he said, "So shall my heavenly Father do also unto you, (forgiven, accepted disciples,) if ye from your heart forgive not every one his brother their trespasses." Mr. Scott may affect not to understand the parable, "and may not use it to decide controverted points of doctrine;" but he cannot misunderstand this; and I pray God he may not be the cause of others misunderstanding it.

He quotes part of Rom. viii. as follows, page 290, "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit:" and when I examine his quotation, and turn to the text as in my Bible, I am here also really astonished. Mr. Scott, it will be observed, in all this wants to prove, that if a person be once in a state of

justification, he never hereafter can so fall away, as to be brought into a state of condemnation again. The holy apostle says, "There is *therefore* now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Mr. Scott does not want to prove what is really *now*, that the justified person walking after the Spirit has no condemnation *now*; but that being once in a justified state, once forgiven, there never will be any condemnation to him, let his subsequent conduct vary however it may: he says, "It has been proved, that good works are not necessary to justification." He therefore leaves out the "*therefore now*," as though he could word the sentence better than the apostle; and says, "There is *no* condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," instead of saying, "There is *therefore now*, no condemnation to them which are in Christ Jesus," &c.

Though Mr. Scott was never deemed a very ingenious writer, it must be allowed, there is as much ingenuity as there is piety, displayed in these little alterations. Happy for the church, if commentators would all willingly agree to let the Holy Ghost speak as he pleases, and cordially believe what he says. But so long as heterogeneous doctrines are to be defended, the Scriptures must be bent, and wrested down to their defence.

When we look at the holy apostle, whom the Spirit of life in Christ Jesus had *then* made free, and at the believing Romans, "beloved of God, called to be saints," chap. i. 7, we see those who were once in a state of condemnation; but they were not in that state then, when the apostle wrote: for then they were called to be saints. The law of the Spirit of life in Christ Jesus had then made them free. There was *then* no condemnation to them. But it did not follow, that if they made shipwreck of faith and of a good conscience, that if they drew back, and cast off their first faith, that they never should have "damnation." No, the holy apostle always guarded his doctrine of

free grace: knowing that he that treadeth under foot the Son of God, and counteth the blood of the covenant wherewith he was sanctified an unholy thing, will have a sorer punishment, seeing he crucifies the Son of God afresh, and puts him to an open shame. That he is then twice dead, plucked up by the roots, his latter end is worse than the beginning; and therefore he wisely, divinely taught, guards this holy sentence with a “therefore *now*.” “There is therefore *now*, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” For says he in subsequent verses, “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die; but if you through the Spirit do mortify the deeds of the body, ye shall live,” ver. 12, 13. “Thou wilt say then, The branches were broken off, that I might be grafted in: Well; because of unbelief they were broken off, and thou standest by faith: Be not high-minded, but fear. For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness; if thou continue in *his* goodness: otherwise thou also shalt be cut off,” cap. xi. 19, 22. And to the Corinthians this pious apostle writes thus concerning himself: “I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away,” 1 Cor. ix. 26, 27. Aye, and every Christian while here, had need to learn the same lesson; yes, and from the same motive,—lest by any means he should become a cast-away.

Sin is not less deceitful now than it was then; human nature not less corrupt now than it was then. The world, and the things of the world, not less alluring; nor Satan less deceitful, less wicked, less malicious, less desirous that he may have believers, that he might

sift them as wheat. O that we might be enabled so to root out these doctrines of men, as to set every Christian upon his guard, by proving to him, as Paul did to the Corinthians and the Romans, that while he is here he is in danger.

His lordship has an excellent note, as follows: "That belief, or faith, may exist, unaccompanied by any of the Christian virtues and graces, appears from the case of Simon Magus, already referred to, who is said to have 'believed,' and yet his heart was not right in the sight of God; he was in the gall of bitterness, and in the bond of iniquity. As it is here supposed that this faith might, in fact, be separated from love; it cannot signify the same as in the epistle to the Romans, where it is such an assent to a divine declaration, as produces a suitable temper and conduct. We have, therefore, this apostle's authority, not only for maintaining the possibility of faith existing without charity, and its utter inefficacy in that case; but also for considering charity as superior to faith, when they 'abide together.' Nor is it difficult to comprehend the reason of this superiority; for surely it is more easy to convince the understanding of the truth of the Gospel, than to correct the selfishness of our nature, and to impress our minds with the principles of divine love, or piety towards God, and of universal benevolence towards men, so as to practise both in the degree required by our holy religion, namely, to love God with all our heart, and soul, and strength, and our neighbour as ourselves." Mr. Scott answers, "Dead faith may thus exist, and often does; but not the faith which is living* and operative, and which worketh by love, overcometh the world, and may as evidently be known, as a tree is discerned by the fruit." Mr. Scott may think this kind of argument is demonstration; and so it may be, for ought I know, to many of his

* We will thank Mr. Scott to inform us, in his next publication, where or what kind of faith is called "living faith."

readers: but in the name of common sense, I ask, is it any answer to what his lordship has declared, much less is it any refutation of him? "Faith may exist without Christian virtues and graces." This is all his lordship was proving, namely, that a man might have all knowledge, understand all mysteries, have *all faith*, and yet be dead to God. But the two kinds of faith, continually talked about by Mr. Scott, the Bible knows nothing of, as has before been abundantly proved. Faith, if it has not works, is dead, being alone; but if virtue, knowledge, brotherly-kindness, and charity, be added to it, it is no longer dead; and it is expressly said of the person who had faith, but not works, that concerning his faith he did well.

But the idea is, "God gives living faith to his own elect, and only dead faith to the non-elect. That the faith, the gift of God to the elect, is operative; but that possessed by the non-elect is dead." Of this too the Bible knows nothing.

Mr. Scott says of the living faith, It "may be as evidently known, as a tree is discerned by the fruit." May be so: but who can prove that the fruit does discern the tree? or, as Mr. Scott words it, "that the tree is discerned by the fruit" at all? or, as we must suppose he means, That people discern a living tree, by the fruit that it bears? Some people think, that a tree can as easily be discerned without fruit as with. Besides, trees in general live a long time before they are even known, much more "discerned by their fruits." And I would observe once for all upon this head, It would be hard to prove; because a tree ceased to bear fruit, that therefore it was never a living tree: or that because a tree has yet brought forth no fruit, it therefore is dead: or that the persons to whom our Lord addressed those words, "Ye are the salt of the earth; but if the salt lose its savour, wherewith shall it be seasoned?" had only dead faith, because they were in danger of losing what they had. A man or woman will never be damned for losing *dead* or spurious

faith; yet we read of some who have damnation, "because they have cast off their first faith."

His lordship observes, "It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Mr. Scott remarks upon this, "We cannot be authorised to confine the salvation to those who die in infancy, to such as are baptized. A few presumptuous, extravagant Calvinists, have spoken shocking things of the damnation of infants; but to consign the innumerable multitudes of those, all over the world, and in every age, who die before they commit actual sin, and die unbaptized, to eternal damnation, is far more shocking. Such Calvinists may suppose some of these children to be elect, and saved; but this sentiment excludes them all. On both sides, however, it is a presumptuous intrusion into things unseen and unrevealed, and a practical forgetfulness of the words of God by Moses; 'The secret things belong unto the Lord our God; but those things which are revealed belong to us, and to our children for ever, that we may do all the words of this law.' " I have made this long quotation, to shew and declare my approbation of it in general. Presumptuous, extravagant Calvinists have they been indeed, who have written in favour of infant damnation, or of the salvation of some because they were elect. But what is the unconditional election of Gentiles to salvation built upon, but the practical unbelief of God's holy word? For there is not a text in the Bible to build this doctrine upon. It is all fancy: a mere conjecture. What is all their doctrine of the divine prescience, but a prying into a something not revealed, and which they know no more about than the Hottentot does? What is the doctrine of the infallibility of the final perseverance of Gentile saints built upon, but a practical disbelief of the whole Bible? It is a practical denial of the words of our Lord and his apostle, who declares, "Because iniquity shall abound, the love of many shall wax cold."—"I will spue thee out

of my mouth, because thou hast forgotten thy first love.”—“ Having damnation, because they have cast off their first faith.”

It is an encouragement to those old professors, who have retained just religion enough to make them the most miserable, vile, covetous, ill-tempered wretches on earth.—I know what I say, and so does all England too.—It is an encouragement to those who, in sight of death and eternity, have once loathed themselves, repented, and believed in Jesus for salvation; to return when recovered to their uncleanness, like a dog to his vomit, and like the sow that was washed, to her wallowing in the mire.

His lordship says, “ Repentance therefore, and faith, if sincere, will in all cases procure justification; but obedience must be added, to preserve the state of justification when obtained.” Mr. Scott answers, “ True faith will always be accompanied with repentance,” &c. &c. But the Scriptures do not say so; and if they did, our Lord’s enforcing repentance so earnestly, was all perfectly unnecessary: “ Except ye repent, and be converted;” and, “ Except ye repent, ye shall all likewise perish.” But this idea too arises out of Calvinism: That none have true faith but the elect, and they not till God gives it them; and then that God with this faith gives repentance, and every other grace necessary to salvation. But this has already been proved to be only an airy dream. That true faith always ought and might be attended with repentance, is certain; but, alas! too, too many have made shipwreck of it, and of a good conscience, until it was impossible to renew them again to repentance.

As in the former part of this volume Mr. Scott laid hold of that unscriptural phrase *special grace*, and brings it forward till the reader is disgusted with the sight of it; so towards the close, he has caught hold of what is equally unscriptural, “ a distinction between living and dead faith;” and this is brought continually, to remove any difficulty his lordship throws in his way.

As I have already touched upon this once and again, I am sorry to have to return to it here; but I must once for all give it a particular answer: Mr. Scott is aware of what advantage his lordship has over him, in proving the horrid, extravagant, and abominable doctrines that Calvinists have propagated; and he in several passages acknowledges this. And, page 328, he asks, “Does his lordship, or do any of our opponents, suppose that the evangelical clergy, and indeed that almost any Calvinists, deny this, or ‘in their zeal against the obnoxious doctrine of justification by works in *any sense or degree*, forget this caution,’ and this distinction between dead and living faith? Indeed, it is impossible to say what extravagant and abominable sentiments some, who are classed among a large body by themselves and by our opponents, may hold; but once for all, I must declare, that I should abhor the idea of pleading in behalf of any who suppose justification attached to dead faith,” &c. &c. Much as Mr. Scott makes of this distinction, and much as he glories in making it, it is a distinction the Bible never made. It speaks of the man, who believes what God hath said, as possessing faith. The apostle Peter, writing to his brethren, the believing Jews, says concerning the risen Advocate, “Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing you have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently,” 1 Pet. i. 21, 22; yet in the beginning of his second epistle, he exhorts these very souls, once purified, thus: “And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity. For if these things be in you, and abound, they make you *that ye shall be neither barren nor unfruitful in the*

knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: FOR IF YE DO THESE THINGS, YE SHALL NEVER FALL: for so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here are souls who had true and living faith. Their faith and hope was built in God; yet their final entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, depended on their "adding virtue, knowledge, godliness, brotherly-kindness, and charity to their faith." That if they did these things, they should never fall; but if they lacked these things, though they had once purified their souls in obeying the truth through the Spirit, they were now blind, and could not see far off, and had forgotten that they were once purged from their old sins. And so much did this inspired apostle see the danger of those who had now "true" purifying faith, "turning into the most degenerate plant;" that his second epistle seems chiefly, if not entirely, written to warn them of that danger, and to encourage them to diligence and perseverance. It is the Scriptures, and the Scriptures alone, upon which all doctrines must stand or fall. It is according to the Scriptures, Calvinists and Anti-calvinists must be tried at last; and as I have taken the liberty of transcribing a pretty large portion of the first chapter of this epistle, instead of half verses and sentences, I hope I shall be excused if I also transcribe several verses of the two next chapters. From my soul I believe, there never was a time when this blessed, solemn, loving epistle needed more to be known and to be enforced, than in the present day. "But there were false prophets also among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time tarrieth not, and their damnation slumbereth not," chap. ii. 1—3. And though these had purified their souls in obeying the truth, he reasons thus upon their danger: "If God spared not the angels that sinned, but cast them down to hell, and delivered *them* into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness: But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, *those that were clean escaped from them* who live in error: While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them," &c. &c. chap. ii. 4, 5, 15—21. The holy apostle never hints to them, that if they had true faith, it would preserve them from all this. He

knew well, that those who had purified their souls, who had clean escaped from them who live in error, through the knowledge of our Lord and Saviour Jesus Christ, had possessed true faith; and therefore he closes the epistle with these words, “Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.” The best gift of God that ever was in man, may be neglected, has been neglected; by being neglected, may be lost, has been lost to millions. Lest the light that is within us become darkness, we are commanded to add to our faith virtue, &c. To be told, if we have true faith we must and shall do it, is to contradict the God of truth. The apostate is never exhorted to change his faith, but to change his practice; to repent, and do his first works. That however true his faith may have been, he is in a state of condemnation who has cast it off. Or if he retains his faith, while it is alone, and hath not works, it is dead. That though dead at present, if he will add virtue, knowledge, and godliness to it, these works will perfect his faith. Mr. Scott’s distinction between the faith which God gives to the elect, and that which is possessed by the non-elect, which is always dead, makes all the exhortations to virtue, godliness, temperance, charity, null and void, and not of the least effect; for the elect will have the living faith, as Mr. Scott says it is the gift of God; “but withheld, for reasons not revealed, from all but the elect.”

While faith remains alone, though it may be of the best kind that ever human being possessed, it is dead: but let a man add virtue to it, the faith is still the same, but it is now not alone, but good works make that faith perfect. The man addressed by St. James, believing as the devils do, is not accused of want of proper faith, but so far is told he does well. And

what the holy, vehement, fervent servant of God exhorts such double-minded sort of Christians to, is not a change of faith, but a change of conduct. It is to draw nigh to God; it is to resist the devil; to cleanse themselves; to confess their faults; to lay apart all filthiness, and superfluity of naughtiness, and to receive with meekness the engrafted word of God, that was able to save their souls; to be doers of the word, not hearers only, deceiving their own souls. Nor is there a single intimation in this epistle, nor in the Bible, that those who for a time believed, but in time of temptation fell away, did not for that time believe aright. Where are any, having yet only dead faith, exhorted to change that faith for another? Nay, Simon Magus himself believed, as declared by his lordship; and though in the gall of bitterness, and bonds of iniquity, he was not exhorted by the apostle to change his faith, but to pray unto God, in whom he believed, that the thoughts of his heart might be forgiven: and he might so have prayed unto God, or the Holy Ghost had not exhorted him to it.

The pious Calvinists know from the Bible, that some shall depart from the faith; that some have departed from the faith; and those who believe the whole truth know also, some of these “did run well, who are now hindered;” consequently their faith was of the right kind. It was justifying faith while they had it, or they could not have damnation for casting it off. No, had it been a bad faith, an hypocritical faith, their casting it off would have been commendable; it would have been a virtue to have cast it off, instead of being punished for it. Those who turned back, and walked no more with Jesus, were once his disciples, and believed aright. Mr. Scott and all Calvinists believe, none that ever having justifying faith but the elect of God, those who were predestinated to have it: no one can fall away that ever had justifying faith. Hence when they see any one turned like a dog to his vomit, it is his faith, instead of his conduct, that is found

fault with. It is proof to them, the soul was never espoused to Christ as a chaste virgin, or Satan could not have beguiled it; and they may as well believe at once, Adam was not the son of God, or David was never a man after God's own heart, or Solomon when young was not beloved of God, because when old, women and wine turned both their hearts from God. We have too much proof, Solomon loved and long lived in sin; and not the shadow of proof he did not die in it.

I am now not writing merely as a controvertist, I am writing truths of the Bible, at the reading of which my soul has trembled. Truths that say to his lordship the bishop of Lincoln, to Thomas Scott, rector of Aston Sandford, to me, to all who stand by faith, Say not, "My mountain stands strong, I shall never be moved;" Take heed "lest you fall;" "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in goodness: otherwise thou also shalt be broken off." I know these truths occupy so prominent a part in the Bible, they had never been controverted by men professing to believe "all Scripture is given by inspiration of God;" but through a mistake about secret decrees,—about the foreknowledge of God, about predestination of Gentiles individually to eternal life. To remove this stumbling-block out of the way, it is abundantly proved, the Scriptures say nothing about such decrees, and such a predestination: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought necessary to salvation." Scott, page 3, from the sixth Article of the church of England. And we defy the world to produce one plain text from the Bible, which speaks of a single individual Gentile, as being foreknown,

the elect of God, or predestinated to eternal salvation.

A sentiment equally dangerous, and I shall in a few words prove it equally unscriptural, is found in one of Mr. Scott's notes, page 334, as those are which he makes about his dead and living faith. He says, "No doubt a gracious recompence is frequently connected with exhortations to duties, especially such as are peculiarly self-denying; and our faith must be shewn by our works, in order that it may be approved to be living and genuine: but the general style of Scriptural exhortation, especially in the New Testament, proposes motives taken from the honour of the Gospel, the glory of God, the love of Christ, love of the brethren, and good will to mankind at large; rather than from any thing immediately connected with the salvation of the persons exhorted; except as some doubt is intimated that they are in danger of deceiving themselves." This is not a blow at the root, but a blow at a venture; and had Mr. Scott read the Bible more as a private Christian, and less merely as a preacher, writer, and controvertist, he would not have made this assertion. I know it is no new sentiment; it is old as Calvinism; but I bless God, I have lived to enjoy the day, when I no longer revere error because of its antiquity. Considering that as God for Christ's sake has forgiven us, we for the honour of God, in love to the brethren, ought freely to forgive one another. We ought, considering the manifestation of such undeserved mercy, whether we eat or drink, or whatever we do, to do it to God's glory. But, ah! "God knows what is in man," even in his best estate, better than Mr. Scott does; and therefore "in the New Testament" he exhorts, "Give, and it shall be given unto you."—"Ask, and ye shall receive."—"Except you from your hearts forgive men their trespasses, neither will your heavenly Father forgive you."—"Be thou faithful unto death, and I will give thee a crown of life."—"Blessed are they that do his command.

ments, that they may have right to the tree of life, and enter through the gates into the city." And Paul the aged, writing to his son Timothy, whom he addresses, not as a person of whom he "entertained some doubt lest he should be deceived," says, "But thou, O man of God, flee these things; follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith; lay hold on eternal life." Thus concerning himself: and then concerning his hearers he says, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute; willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. vi. 12, 17, 19. And while my Bible lies open before me, I am amazed unexpectedly to see in this same epistle a similar text, and therefore shall go no farther upon this head: "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself and them that hear thee," chap. iv. 16. And these are the kind of motives held out in general, in the exhortations throughout the New Testament. Scriptures expressly to the point rush on my memory; but these are sufficient: the man who can evade the force of these, can evade the force of them all.

Mr. Scott speaks rather of what might be, and if man was not an ungrateful creature, what would be, than of what really is; that man ought to act from the noble principle of love. But holy Paul, who knew the world well, and was a better Scripturian than Mr. Scott is, though he took care always to prove, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" was as careful, knowing the terrors of the Lord, to persuade men.

It is true, while the Christian retains a lively sense of his obligation to God; of the awful state of those

who shall be driven from his presence, and the glory of his power ; of the unutterable joys of heaven, and the lasting pleasures that are at God's right hand : while he keeps a proper view of the agonies of a suffering Saviour ; of the sorrows of his tortured soul ; and considers for what, for whom did he endure all this, and he wants no other motives of action. Here he lets go the world, its pleasures, its honours, yea, and its riches too. He sees riches, honours, cannot purchase one quarter of an hour's intercourse with God. He sees, whatever tends to hinder this, is real loss to him ; and whatever tends to further it, is real gain. But, O, these moments, rich in blessings, how rare ! How few that have thus received Christ Jesus, are careful through the world always so to walk in him. Wherever this good seed is sown in the broken heart, what need is there that, as with a flaming sword, the person should guard the sacred treasure ; lest the enemy should return again, find the house clean and garnished, then bring with him seven other spirits more wicked than himself, and the last state of that man be worse than the first ! Mr. Scott thinks, that election will secure the covenant people of God from all this danger. But, O Christian, whoever thou art, let no man deceive thee with vain words ; the Bible knows nothing of this security : it knows nothing of Gentiles being the covenant people of God : it knows nothing of the election of Gentiles according to the foreknowledge of God. These the Bible expressly by name applies to another people,—a people “ to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises : Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God, blessed for ever. Amen.” Rom. ix. 4, 5. And remember, whenever you hear men, however venerable in appearance, talking of Gentiles as the *covenant* people of God, the people whom he foreknew, his elect, in whom his soul delighteth, to whom he appeared of old, saying, Yea, I have

loved thee with an everlasting love; you hear him talking learned nonsense, and venerating a lie. And too, too often we hear men guilty, though undesignedly, of the highest blasphemy. We hear them attributing that to us poor islanders that were afar off, which God never attributes or applies, but to his own dear Son, his attendant angels, ministering spirits, or his holy nation, the Jews; or individuals of that nation, as the chosen apostles, the election, who obtained that knowledge of God, which had been hidden from ages and generations. This is the election of the Bible; and I challenge all the sophists on earth, with all their learning, and with all their cunning, to find in the Bible another doctrine of election. And yet, O lamentable truth! how many, in church and out of church, in London and out of London, have risen in our day to eminence in the world, by preaching and writing upon another doctrine of election? How many study nothing else, but how to preach a doctrine of elect Gentiles? You who venerate your Bibles, as being able to make you wise unto salvation, by faith which is in Christ Jesus, take them up for Christ's sake, and see if you cannot detect the author of these assertions in an error. See if you cannot find the election of Gentiles according to the foreknowledge of God; see if you cannot find Gentiles spoken of as the covenant people of God. You are cowards if you say, It is too great a mystery for me to look into; commentators have failed here, and therefore I shall not dare to pry into it. Modern commentators, it is true, have failed here, because their creed was settled before they meddled with the Bible; nor durst they ever dare to think or write upon certain texts, but as they could find commentators to hide themselves under. But so plain, so clear is the Bible doctrine of election, that a good child, of common sense, at ten years of age, is as capable of fully comprehending and understanding it, as is the venerable commentator of seventy years of age: yea, and will understand it better, unless the

commentator humbles himself, so as to receive the kingdom of heaven as a little child at last.

I would not say a word against such writers as Matthew Henry; being fully persuaded, no Christian can read him an hour, but must be made better for it. But who that knows the Bible well, would apply even to him to have difficulties solved; or to our modern Calvinist commentators, except to Macknight, to have any thing, that appears hard to be understood, cleared up and made easy? Nay, have not their criticisms, on many controverted texts, a natural tendency to make the reader believe, the will of God is so revealed, that man can never understand it? Whereas, let the reader turn to his daily-used Bible in the humble spirit of prayer, and view the controverted text with its context, ask his conscience, Of what is the Holy Ghost here speaking? and in general he will be astonished to see how plain it is.

His lordship, quoting one of the homilies of our church, says, "I can shew a man that by faith, without works, lived and came to heaven; but without faith never man had life. The thief that was hanged when Christ suffered, did believe only; and the most merciful God justified him. And because no man shall say again, that he lacked time to do good works, for else he would have done them; truth it is, and I will not contend therein, but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith, and the works thereof, he should have lost his salvation again.—Homily of Works, quotation from Chrysostom." This enters into the very heart of the controversy: this it seems is not only the doctrine of the church, but was written by Chrysostom long before either the name of Calvinism, or the doctrine was known in the church of God. And the answer Mr. Scott makes, which occupies about three pages, is done in such a manner, that whether for confirmation or refutation of this note, he is welcome to find out that can; his remarks upon it he finishes thus: "Had he

been taken down from the cross, and lost this faith, or not shewn it by his subsequent works, he should have lost his salvation again." But the question is, whether such a faith is ever lost. "I have prayed for thee, that thy faith fail not." Mr. Scott quite forgot those words, "I have prayed for thee, that thy faith fail not," were not spoken to nor of the thief, but to another person, and that upon quite another occasion, though Mr. Scott very frequently quotes them for another purpose: it will be well for him, if one day he does not find it something like wresting the Scriptures. And if he had fully believed the note taken out of one of the homilies, he would have made no question about "whether such a faith be ever lost or not:" or if he had duly considered what the inspired apostle says of some, who "having damnation because they have cast off their first faith," his remarks would not have been exactly what they are.

In answer to his lordship, page 338, Mr. Scott asks, "In what part of St. Paul's epistles does he so much as hint, that the justification of which he speaks, is the justification confirmed by baptism? or where does he expressly mention baptism in connexion with justification? Assertion is easy, but proof is wanting." Mr. Scott might as well have kept the last line back. Hoping, however, he asks for information, "In what part of Paul's epistles?" and, "Where does he expressly mention baptism in connexion with justification?" I answer, Paul expressly mentions baptism in connexion with justification, in his epistle to the Romans, chap. v. and vi. and in his epistle to the Galatians, chap. iii. In the former passages he says, chap. v. "And not as it was by one that sinned, *so is the gift*; for the judgment *was* by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one,

judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous," ver. 16—19. "What shall we say, then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," chap. vi. 1—4. Let any man take his Bible, and read the ten verses, from chap. v. 16, to chap. vi. 3, remembering Paul did not divide his epistles into verses and chapters, and he will be astonished to see an old divine, in the language of triumph, asking, "Where does Paul expressly mention baptism in connexion with justification?" Here they are expressly mentioned in connexion. But they seem still more intimately connected, in the epistle to the Galatians, chap. iii. where the apostle is speaking of the very same thing, justification by faith; and how far he connects baptism with justification by faith, let the reader judge. The inspired penman closes the blessed subject thus: "Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God, by faith in Christ Jesus. For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, ver. 24—28. Here, as plainly as it is said of a man who answers the end of his creation, that he enters the honourable, happy state of matrimony, at the *time of his marriage*; so as plainly does the apostle speak of the Galatians entering the happy state

of justification in baptism. And it is very likely the apostle, in both these passages, had in view his Divine Master's words, "He that believeth, and is baptized, shall be saved."

"Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii. 38. "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," chap. xxii. 16. In both these exhortations, awakened sinners are given to expect justification, or pardon of sin, in the act of baptism; or at least justification and baptism are intimately connected. Some of Mr. Scott's remarks on his lordship's notes are so frivolous, so little calculated either to refute his lordship or do any good, and are so unfair, they are not worth noticing: I cannot, however, let all these pass without notice. His lordship says, "The authors of these epistles were therefore chiefly anxious, by the use of plain and intelligible language, to induce their converts to walk worthy of the vocation wherewith they were called, by an upright holy life; to make professed believers in the Gospel real Christians." To this one would hardly have supposed any objection could have been made; but without taking notice of what his lordship says of "converts," and "of their high vocation," Mr. Scott actually labours hard, through more than two pages, to prove his lordship was wrong in supposing the churches, to whom the epistles were addressed, were made up only of professed believers, and not of real ones. That there were persons in these churches who were not real Christians, will hardly be disputed; and that the holy apostles ardently wished, and earnestly prayed for their conversion and salvation, on the ground of Christ "tasting death for every man," and being "a propitiation for the sins of the whole world," is certain also; and that in all the epistles, warnings, or exhortations to that effect, is undeniable. But for Mr. Scott, with his lordship's words before him, to

represent him as supposing or declaring the epistles were addressed to professed believers only, and not real Christians, is unpardonable. He begins his laboured answer to the bishop's note as follows, p. 341, "Were then the churches, to which the apostles wrote, constituted of professed believers, who were not real Christians?" And then he goes about to prove, that they were converts, called with an high vocation, (just what his lordship called them.) To make a man an offender for a word, is not always right; but Mr. Scott endeavours to make his lordship an offender, for words he never spoke.

His lordship closes another excellent note thus, "An illiterate person, and the bulk of country congregations consists of persons of that description, if he be told that lying and drunkenness are forbidden by the laws of God, and that one of Christ's apostles has declared, that no liar or drunkard shall inherit the kingdom of God; will see in this plain prohibition and declaration, a rule of life." To this Mr. Scott answers, "In what sense is the declaration here quoted 'a rule of life?' This expression is used in different senses. It may signify, a rule by which a man should regulate his conduct; and every prohibition of lying and drunkenness, and other vices, as well as every other command given to love God and our neighbour: in short, the whole moral law of God, as explained in the New Testament by our Lord and his apostles, is in this sense 'a rule of life,' or 'a rule of duty,' which I hope few of the evangelical clergy neglect frequently to set before their hearers, with suitable warnings and exhortations. But by 'a rule of life,' may be meant, a rule by observing which eternal life may be obtained: 'What good thing shall I do, that I may inherit eternal life?' In this sense, no prohibition or precept, except 'Believe in the Lord Jesus Christ, and thou shalt be saved,' can, to a sinner, be a rule of life; because none of our obedience can entitle us to eternal life, which is 'the gift of God, through Jesus Christ our

Lord.'” This is fair and honest. Here is nothing dark, hid under a parcel of words, so put together as to mean any thing or nothing, just as may suit the writer to explain; all here is on plain ground. Now for an answer to this dangerous, rank, antinomian sentiment. It so happens, that “Believe on the Lord Jesus Christ,” (I revere the expression,) is no rule of life at all; it is an act of the mind, and neither prohibits nor commands any thing as to outward conduct: so that if there is no other rule of life but “Believe on the Lord Jesus Christ,” by the observing of which a person is to seek eternal life, the believer is absolutely without any binding law to God: that is, there is no sin prohibited to him; the commission of no sin, nor omission of any duty, can endanger his eternal life; for nothing by man is to be done, in order to his obtaining eternal life, but believe on the Lord Jesus. The apostle, writing to the beloved of God called at Rome to be saints, says, “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live,” chap. viii. 13. Here is a plain rule of life laid down, and life expressly promised to them who attend to it. This rule is not, “Believe on the Lord Jesus, and thou shalt be saved:” no, the persons did believe on him; but, “Mortify the deeds of the body, and ye shall live.” Mr. Scott quotes the words of the good young man who came to inquire of our Lord, what good thing he should do in order to obtain everlasting life; and I would have advised him, had I been consulted, to have given the answer to the important inquiry, our unerring Lord gave it, “Keep the commandments.” This Bible-mending will not be found a very good business in the end. When an unbeliever asked in sincerity, “What must I do to be saved?” it was divinely answered, “Believe on the Lord Jesus Christ, and thou shalt be saved.” But when a good young man whom our Lord loved, who believed that he was the person come to lead men to everlasting life, came and

asked him, "Good Master, what good thing shall I do, that I may have eternal life?" it was as wisely and divinely answered, "If thou wilt enter into life, keep the commandments," Matt. xix. 17. But as St. Mark says of this young man, that Jesus loved him,—and surely the Searcher of hearts did not love him for insincerity, or hypocrisy, or telling lies,—I shall take the liberty of transcribing the whole affair as described by him, chap. x. "And when he was gone forth into the way, there came one running, and kneeled unto him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved, for he had great possessions," ver. 17—22. Nothing could be a greater proof of his sincerity, if our Lord had wanted any, than his being sad; and being grieved at the answer and rule of life our Lord here laid down for him. Had he been insincere in his inquiry, he would have gone away, holding our Lord and his advice in the utmost contempt: but, no; he found here was a dear right hand, a dear right eye to be parted with, in order to inherit eternal life, and at this he was sad. Had Mr. Scott been there, he would have told him, there was no prohibition, or command, or rule of life for him, in order to obtain everlasting life, but "Believe on the Lord Jesus Christ;" and then in all probability the young man would have gone away rejoicing, as he really did already believe in him. But if Jesus Christ was right,

here was something to be done, as well as something to be believed; and something to be done too, in order that the young man might have treasure in heaven, inherit eternal life. To this Mr. Scott cannot agree; and, as having authority, insists upon it, "In this sense, no prohibition or precept, but 'Believe in the Lord Jesus Christ, and thou shalt be saved,' can to a sinner be a rule of life." I would rather, I confess, he had made the bold declaration than me, and shall therefore leave him with Jesus Christ to settle the dispute. But as our Lord has laid down a rule of life, in order that men may inherit eternal life, have treasure in heaven, namely, keeping the commandments; we will just see what rule of life St. Paul, his faithful servant, laid down, see Rom. xiii. and Ephes. vi. To begin with Romans, "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." This rule of life, founded upon the law, or commandments of God, he continues to lay down through this and the two following chapters; and in the next chapter, ver. 10—12, he guards this rule of life with, "For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." And he before had told them, "If ye fulfil the lusts of the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—"Goodness towards thee, if thou continue in goodness; other-

wise thou also shalt be cut off." So then here is a rule of life, founded on the commands of God; and the believing Romans were to account for their walking according to it, or deviating from it, at the judgment-seat of Christ, where each one was to receive according to the deeds done in the body, whether they were good, or whether they were evil. These deeds were to be the turning-point in that awful day.

And now for the rule of life laid down by the same apostle, for the Ephesians to walk by: "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: With good-will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free," &c. chap. vi. 1—8. This rule of life too is founded upon the commandments; or, if Mr. Scott likes it better, the moral law. "He that does good," according to this rule is promised, that "he shall receive the same of the Lord, whether he be bond or free." I see I might have brought other passages, equally strong as the above, out of either of these divinely-inspired epistles; such as, "For thus you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience," chap. v. 5, 6. All these prohibitions and commands, then, are given as a rule of life to those

who through grace believe in Jesus Christ. And what is remarkable, they are all given with an eye to the judgment-seat of Jesus Christ. By their walking according to this rule, eternal life is held out as a reward to their obedience. Here, then, are two celebrated writers in contact: the one writes under the influences, and for the glory of the eternal God; the other under the influences of Calvinism, and for the glory of the body of the Calvinists. The one brings a rule of life according to the commands of God, "commands that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. vi. 18, 19. The other, as though he had greater authority, says, "In this sense, no prohibition or precept, except 'Believe in the Lord Jesus Christ, and thou shalt be saved,' can to a sinner be a rule of life."

Mr. Scott says, "The gift of God is eternal life, through Jesus Christ our Lord." This is very true: but it is also equally true, that this eternal life is given to "them that obey him." Eternal life to a ruined world, arises out of the eternal, undeserved goodness of God. That goodness provided such a mediator as Jesus Christ, as a means, or channel, through which he might give eternal life to them who obey him. Hence adoring millions of redeemed creatures, out of every nation, will join adoring angels to eternity, in looking into the God-like contrivance of human redemption. It will be a grand part of their eternal employ, to look how the law was magnified, justice satisfied, the attributes harmonized, and once-condemned sinners everlastingly saved in a way of justice. Nor will the least saint that ever wore a human form, however faithful unto death he fought in his captain's strength and presence, receive his crown of glory but as a free gift. It is true, as God was pleased to prepare this crown of glory unasked, and to hold it forth as

a reward of grace to them that love him: every one who loves his appearing has a right to expect it, to fight for it, knowing "that faithful is he that has promised, who also will do it." Let us therefore not deceive our fellow-creatures, by misrepresenting each other. Do not let us, in pretended opposition to our opponents, contend hard for what they never contended against, but perhaps as ardently contend for as ourselves. We glory, as much as ever did Mr. Scott, or or any other Calvinist, "that eternal life is the gift of God, through Jesus Christ our Lord;" but to our dying moments we dare not deny, but that the way to receive that gift of God is, by "keeping the commandments." Some will say, "This is an hard saying, who can hear it?" but as believers we dare not deny our Lord and Master's word, any more than we dare be ashamed of him. If people will not see the distinction between absolute merit and the kind reward of grace, we cannot help it, we are truly sorry for it; we must leave it until we meet together at the bar of God, and there they will see it settled. May God grant, it may not be settled then to the disadvantage and confusion of many, who now think, while contending for Calvinism, they are only "earnestly contending for the faith once delivered to the saints."

Mr. Scott adds, "But it is seriously to be feared, that multitudes expect, by abstaining from gross vices, and practising some outward duties, to obtain eternal life, though destitute of true repentance, living faith, and inward holiness," &c. I do confess, when I see or hear a profound, settled Calvinist expressing sorrow and fear on this head, it may be my fault, but I have always my doubts as to the sincerity of that sorrow. Professions of godly sorrow are very easy I know, while proof of heart-felt sorrow is wanting. That many are expecting eternal life, as a reward of abstaining from some gross sins, to which perhaps they had no temptation, and the performing some outward duties, though destitute of broken-hearted, weeping repent-

ance, faith in the blood of Christ, and inward holiness, is too much to be feared. But as a Calvinist; Mr. Scott must look upon these either as elect or non-elect. If he looks upon them as elect, then they have all the special grace of repentance, faith, and inward holiness, God ever intended them; or at least they soon will have it. If not elect, then "God designedly withholds from them, for reasons not revealed," "repentance, faith, and inward holiness." Then Mr. Scott's lamentation should rather be over God's want of goodness, and his behaving no better to them, than to withhold those necessary graces from them, "faith, repentance, and inward holiness." And instead of preaching to these the necessity of repenting, believing, and enjoying inward holiness, he should rather preach to God the necessity of turning from his present way, and of giving these poor, pitiable creatures, "repentance, faith, and inward holiness;" and entreat him not to let them go on in their errors, till they were convinced of their non-election in hell.

Mr. Scott says, "At present I am persuaded that the evangelical clergy in general are very careful to caution their congregations against every antinomian perversion of the doctrine of grace; and I am fully assured, that there are very few in their congregations who are not quite convinced, that lying, drunkenness, theft, and fornication, and every other instance of immorality, will, unless repented of, forsaken, and abhorred, terminate in their everlasting damnation, whatever doctrine they assent to, whatever confidence they may express," &c. This appears altogether evasion. Do these Calvinist clergymen (for such I suppose are meant by evangelical,) tell their congregations, that notwithstanding they may be the elect, they are in danger of everlasting damnation, if they live in any sin or immorality? That though with the dying thief they may be justified by faith, as he was; yet if they are not careful to maintain good works, they will "lose that faith and salvation again," and their last state be

worse with them than the beginning? That though they may be the uncircumcision, not the elect; yet "if they fulfil the righteousness of the law," their non-election shall be counted for election, and they shall as sure be saved as though they were the elect? Do these evangelical clergymen, or dissenters either, tell their congregations that ever there was an elect, or any of the elect, damned for drunkenness, lying, theft, or fornication? On the contrary, will Mr. Scott contradict me, or will any who has long sat under these evangelical ministers contradict me, when I vow, that when these congregations are reprov'd for lying, drunkenness, theft, or fornication, they are as uniformly told, that if they are the elect, God will not suffer them to die in those crimes? That as sure as God made them his elect, he will take care of them, and in his own time bring them back? And upon this head, I declare it, it is not seven years since, in the largest parish church in this town, I heard a young *evangelical* clergyman, while he was very severe upon what he called the wicked, say, "But the elect have no sins to answer for; no, Christ has answered for all their sins, and therefore they have no crimes to answer for:" and another tells us, that as to doing any thing in order to obtaining everlasting life, "there can be no prohibition or precept, except 'Believe in the Lord Jesus Christ, and thou shalt be saved,' can to a sinner be a rule of life." He should have added, "And love one another, even as he gave us commandment." And reason says it; it is neither lying, drunkenness, theft, or fornication, that breaks this rule: that none of these crimes are prohibited him in those words.

I would not add grief to the sorrow of a self-condemned, broken-hearted sinner, by setting him to make bricks without straw or proper materials; but human nature is such, it need always be well guarded: and let a man be fully persuaded in his own mind he has repented and been converted, this repentance and conversion proves he was and is an elect of God, per-

sonally loved with an everlasting love, without any condition elected to eternal life; that on the ground of obtaining everlasting life, no sin is prohibited him, no duty enjoined him, no rule of life laid down for him; but "Believe in the Lord Jesus Christ, and thou shalt be saved." And where is the man in the hour of fierce temptation, having a suitable opportunity, would not commit any besetting sin the devil might tempt him to?

His lordship says, "Whosoever has lived in the neighbourhood of certain preachers, will testify that it has taken place." Mr. Scott answers, "Who these certain preachers are, we are not told; but this I can confidently say, that I have witnessed in the places where the evangelical clergy are stationed, a degree of morality, even in those who did not enter into their views, beyond what I ever saw in any other places." This is fair: then without entering into Calvinism, a degree of morality may be witnessed, beyond what is found in any other places. I think I can say this too, as confidently as Mr. Scott can. Within the last forty years, I have known several persons turning from sin to God, who have immediately been drawn away by the Calvinists, and have become their constant hearers, without entering into their views; and among them have not only set an example of strict morality, but have enjoyed true repentance, faith, and inward holiness. But one instance of a man becoming more liberal, more easy to be entreated, more diligent and strictly honest, less covetous, and better tempered, by turning Calvinist, within the last forty years, I do not know. One woman adorned more with shamefacedness, with a meek and quiet spirit, more obedient to her husband, by turning Calvinist, I never knew. Holy women, wherever and whoever you are, do not be angry, I am not speaking a word against you; many of you sit under Calvinist ministers, yet are no Calvinists, though you sometimes think you are. I have seen instances of your affections being good, and your consciences being tender; Calvinism has been fully

declared, and openly shewn among you, and your very souls have started with horror. But there is no revealed truth of the Gospel calculated to strike with horror any rational soul, blessed with a tender conscience: nay, the more any reasonable man knows of the truths of the Gospel, the more he admires them; therefore the Gospel of God, and the system of John Calvin, are two opposite systems. The one is a blessing to mankind, the other never was made a blessing to any being on earth. I can point out several families, more than one, two, or three, the heads of whom, from twenty-five to forty years ago, contended hard with me in the behalf of Calvinism, that are now ruined, and even broken up, from no other cause than by acting upon Calvinism. Yes; families who were then opulent, are now in ruin, by acting upon that principle, "I have no sins to answer for; Christ has answered for all my sins, therefore I have no sins to give an account of."—"I have no rule of life, but 'Believe in Jesus Christ.'"—"My obedience has nothing to do with my eternal state: that is all secured in the covenant."

I am, in a sense, sorry Mr. Scott touched upon this point; because my business is not with bad practices, but bad principles.

I think it strange, since making the above remarks, a relation, a Calvinist too, has called; and while we sat ten minutes together, began to relate the death of one of my oldest acquaintances, who was buried this very day in which I am making these remarks. This man was the oldest Calvinist preacher in Shropshire, and the stiffest Calvinist I knew. More than twenty years ago, by his own request, I had three set disputes with him upon Calvinism: each of these lasted several hours; and in two of these disputes, I can affirm, he literally gnashed upon me with his teeth, and foamed at the mouth like a mad dog, and only because I brought plain Scripture against his favourite doctrines.

He was very rich, had a wife and one only child, but (I give the account of his latter end in my relation's own words,) "He has made a very dishonest will, by which he has deprived his nearest, and indeed all his relations, of what they expected, and indeed of what was their due, and has given it by thousands to several rich people, no relations to him, but who were of his own stamp, very high Calvinists."

Fellow-mortals, we all want a religion that will do us good in our latter end. The Lord has in mercy spared me, to see most of my oldest acquaintances gone before me; I too must soon follow them; prepared or unprepared, at death's summons I must go. How have those of my acquaintance, ministers and people, left the world? Among the highest Calvinists I have known, all but one left the world under a cloud, took a leap in the dark, knew not where they were going: Captain Jonathan Scott, indeed, never lost his piety throughout his course; but really was known to have lost a deal of his fiery zeal for Calvinism and controverted doctrines, long before his departure; and looking at him, and his dear wife, who died before him, my two most dear friends, a person might say, "Let me also die the death of the righteous, and let my latter end be like their's." But, ah! has not the rector of Aston Sandford, in talking about the justification of sinners on earth, throughout this first volume, almost forgotten death, justification of immortal souls at the bar of God, eternal joys, and eternal torments? I hope, in following him through his next volume, we shall find more religion, more fervour of spirit manifested, than is to be found in this. I hope we shall have full reason to believe, "He set God always at his right hand, that he should not sin against him."—"For that he was still with him." That he never sat down to write in defence of religious doctrines, but he first implored help from God. That he deeply considered, "Thou art about my path, about my bed, and

spiest out all my goings." That "there is not a word in my mouth, nor a thought in my heart, but thou knowest it altogether."

Were observations to be made in answer to every article or note in Mr. Scott's "Remarks," this answer would extend to such a length, few would have patience to read. But as a preacher no longer preaches for the information and good of his audience, than he can keep up their attention; so an author no longer writes for the instruction and entertainment of his readers, than he can keep up the attention of those readers, and draw them willingly after him. I am obliged to omit many of Mr. Scott's remarks: besides, if I did not so, there would unavoidably be as much tautology in this answer, as is found in his "Remarks." I trust, however, it will be found, every thing that materially and essentially enters into the controversy, as stated by Mr. Scott in his first volume in answer to his lordship the bishop of Lincoln, is not only answered, but refuted. It will be allowed, (I am sure, by every one that has examined the controverted texts and contexts,) that Mr. Scott has built upon a false foundation. That as the Scriptures speak of the predestination of patriarchs and apostles, Rom. viii. and Ephes. i. he has concluded from those texts, many of we poor Gentiles were predestinated too.

It is a sad misfortune in him as an author, he is settled in certain favourite doctrines; he has no doubt but the Scriptures are in favour of those doctrines: hence, without examining those texts he quotes, to see how they are connected, to whom they are applied, he quotes them just suitable to his purpose. But when we minutely examine the text itself, we often find it speaks no such thing as he supposed it spoke; and this, I say, is a very great misfortune in him. Take one instance from what just now strikes me, in again looking over his "Remarks:" his lordship had justly said, "St. Paul tells the Romans and Galatians, that they have been justified; and yet he gives them rules for their conduct, the observance of which he represents

as essential to their salvation. But had he considered their justification as necessarily continuing, had he conceived salvation in the next world as inevitably following justification in this, all advice would have been superfluous, nor could he have felt or expressed any anxiety for the future welfare of the converts: nay, he speaks of some who, having put away a good conscience, concerning faith had made shipwreck. These men must have lost their state of justification which they once had, and have failed of salvation." To refute the reasoning here, were impossible: but to evade its force, page 307, Mr. Scott remarks as follows: "St. Paul indeed says, in general, to the Romans, 'Therefore being justified by faith, ye have peace with God through our Lord Jesus Christ:' but surely no one will infer from this, that he considered it as infallibly certain, that every professed Christian at Rome was in a justified state, at the time when he wrote this epistle! Having not been at Rome, he had no personal acquaintance with the Christians there," &c. What a pity, that a writer of so many books should thus so commit himself! Had Paul no personal acquaintance with the chief of the Christians at Rome? Had he no personal acquaintance with Phœbe, with Priscilla and Aquila, or his beloved Epenetus? Did he know nothing of Mary personally, who had bestowed much labour upon them? Nor of Andronicus, nor Junius his kinsman, and fellow-prisoners? To say nothing of the rest, whose names he mentions in the last chapter, one would have thought it impossible that a commentator should write till he had so far forgot himself as to tell the world, "Paul had no personal acquaintance with the Christians at Rome." But this is not the worst; the worst of it is, in quoting the apostle he has substituted the word *ye*, for the word *we*: "Ye have peace with God," instead of "We have peace with God." It is true, he has in his errata corrected himself, and says, "For *ye*, read *we*:" but this makes the matter look worse; for the mischief remains, because Mr. Scott has expatiated pretty largely upon

the words, through more than two pages, as though the apostle had said, "Ye Christians at Rome have peace with God." He should therefore also have informed us, that what was said upon it under that idea must be perfect nonsense. He should think before he writes, and especially as he writes upon the Scriptures, instead of thinking after.

Again: his lordship has an excellent note, as follows; "Our Saviour, in his awful description of the proceedings of the last judgment, not only assigns eternal life to those who have performed acts of mercy to their fellow-creatures, but expressly on the account of those acts: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; *for* I was an hungred, and you gave me meat. —Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Is it possible to read these passages of the New Testament, and to deny that works are clearly made the grand hinge on which our justification and salvation turn; and not be astonished that any person, professing belief in the divine authority of the Scriptures, himself a minister of the Gospel, should with marked severity inveigh against those teachers, who make works the grand turning-point in the matter of our salvation." This is matter of astonishment indeed; and one would think no man, who believes he shall be called to give an account to God for all he says and all he does, would dare to defend such men. But to ward off the force of his lordship's arguments, to prevent conviction, Mr. Scott begins a laboured answer, as follows, p. 385, "Would his lordship then say, that an habitual adulterer, a thief, a drunkard, or a perjurer, will be welcomed by our Saviour in the words here quoted, because he has 'performed acts of mercy to his fellow-creatures, and expressly on account of those acts?' " As Mr. Scott answers, "I know he would not;" he must have had some other motive for putting such a question, or making such an inquiry. Was that motive mercy,

instruction, correction, or for provocation? But had the question been put to me, I would without any fear have answered in the affirmative, and not in the negative: I would have said, Yes; for “when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.” —“All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness which he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?” —“For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye,” Ezek. xviii. 22, 23, 27, 32. Mr. Scott asks, “Would his lordship then say, that an habitual adulterer, a thief, a drunkard, or a perjurer, will be welcomed by our Saviour,” “BECAUSE he has performed acts of mercy to his fellow-creatures, expressly on account of those acts?” With my Bible in my hand, and God’s word in my heart, fearless of consequences, I would boldly answer, Yes; “BECAUSE he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die,” ver. 28. Here is God’s holy word; and we know him that has said, “For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels,” Luke ix. 26. I had marked several texts to have transcribed on this occasion, but one in this same evangelist shall suffice. Addressing himself to one of the chief Pharisees, when he marked how they chose out the chief rooms at the feast, our Lord says, “But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompenced at the resurrection of the just,” chap. xiv. 13, 14. Here is a recompence at the resurrection promised even to the pharisee, whatever his past deeds had been,

if he would at last learn to be merciful. "Blessed are the merciful, for they shall obtain mercy."—"Forgive, and it shall be forgiven."

Narrow, indeed, is the way that leadeth unto life; but much much narrower would it prove than it is, if Mr. Scott's glosses and comments on the sacred Scriptures were to pass for truth. He says, "Some limitations therefore must be admitted, and the passage itself clearly shews what that is; 'The acts of mercy are stated by the Judge to be done to him, because done to these his brethren:' that is, not done to their fellow-creatures from any motive whatever, but from love of Christ, to those whom he owns, and will own at the day of judgment as his brethren." The question is, not what the kind Judge will take as done unto himself, accepting not according to that a man hath not, but according to that he hath; but whether the motive of every action laid to the account of every justified soul at the bar of God "was love to Christ:" we must have no evasion here, there will be none there. Was Mr. Scott to be assured, that in a very few days, or hours, he should be called to that bar, would he persist in it that not an human soul would be justified then, but such as did all their acts of mercy from love to Christ? and all those who excited their pity, and on whom they shewed mercy, were friends of Christ? He now stands at the bar of the public, to answer for what he has written; but must soon stand at the tribunal of Jesus Christ to answer for it. Is he not positive, without going to any other passage than what is now before us, that neither the forgiven, justified prisoners, crowned with honour, glory, and immortality; nor the Lord, the judge who justifies and glorifies them, never so much as intimates that all their works of mercy were done from no other motive than from love to Christ, and because these belong to Christ? Millions of them will come from the east and from the west, from the north and from the south, and will sit down with Abraham, and Isaac, and with

Jacob, in the kingdom of their Father," who never heard of Jesus Christ until they got there. "God being in Christ reconciling the world unto himself, not imputing their trespasses unto them;" being no respecter of persons, in every nation, he that feareth him and worketh righteousness, is accepted with him, Acts x. 34. "And I, if I be lifted up, will draw all men unto me." Bearing away the sins of the world, for "the Lord laid on him the iniquities of us all;" high on the cross he hung for all men. "The Father judges no man, but hath committed all judgment unto the Son, because he is the Son of man." He is, therefore, the appointed Judge of all, the most suitable that God in wisdom and goodness could appoint; and if he, through his abundant goodness, judges those at his right hand worthy of everlasting life, (they shall walk with me in white, for they are worthy;) and, in his justice, those at his left hand worthy of everlasting punishment, it is because those were righteous, these were wicked. Those feared God, turned to him, and worked righteousness: these loved darkness rather than light, because their deeds were evil. These are the reasons a God, in condescension to our weakness, is pleased to give, why the separation shall then be made of the righteous from the wicked. And here we boldly stand now, as we humbly hope undismayed to stand at his right hand then.

The trial of faith at the day of judgment by works, which the Calvinists talk of, is scandalous; not to say, a direct attack upon "our Saviour's description of the awful proceedings of that day." He is the best judge in this matter. He knows best whether men or their faith is to be tried at the last day. He knows best whether men or their faith is to be found good or bad, to be justified or to be condemned, dead or living, in that day. The idea of then trying whether men's faith was living or dead, and trying this by works, is not only antisciptural, but there is something truly shocking in it. When I am speaking of the events of that

day, I would speak of them with awe, and with reverence the most profound. Yet I was going to say, Jehovah, God, will have something else to do in that day, than to try faith; to see who had the faith which was his gift only to the elect, or who had only dead faith, that which he designed should be the portion of the non-elect; who had living faith, and who had dead faith; who were they that he gave living faith to, and who were they from whom he from eternity designed to withhold it.

Notwithstanding faith in that day will not abide, have no existence, Mr. Scott speaks of it as follows: "Nothing availeth in Christ Jesus, but faith which worketh by love. The persons spoken of in this account of the day of judgment, were professed believers: the question is, had they the true and living 'faith which worketh by love?'" The work of faith and labour, "liberality of love evinced this to be the case in respect of those on the right hand." When men leave the Bible, and are not content with God's description of the day of judgment, what absurdities will not they run into? How do they expose themselves to censure! Who told Mr. Scott, those "at the right hand were professed believers?" Our Lord intimates, it was only those on the left hand who "were professed believers." It was they who made such great profession. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," chap. vii. 21—23. Mr. Scott has a favourite doctrine to defend; in order that this should be defended, it was necessary that all at Christ's right hand should be "professed believers." Our Lord, in either of the cited passages, says not one word about their

great profession, or about their profession at all, and only that they “did the will of his Father which is in heaven.” But it is many of those who unhappily will be found at his left hand, which he describes as making such flaming professions of eating and drinking in his presence, of doing many wonderful works in his name; but Mr. Scott, to defend his favourite system, will have it, those at his right hand were professed believers.

When I review his remarks, and again review the passages in Scripture referred to, I feel myself amazed beyond the power of expression; and how a mortal dares so play with such awfully dangerous edge tools, I cannot tell. He says, “The persons spoken of in this account of the day of judgment, were professed believers; the question *was*, Had they the true and living faith which worketh by love?” He does not say, “the question *is*,” as of a thing about which we are disputing; but, “the question *was*,” as supposed to be put by the Judge of quick and dead, as described by our Lord, “Had they the true and living faith,” &c. As though this must be the turning-point, in that day when time shall be no longer. As in the presence of God my Maker, at whose name my soul bows with reverence, I ask Thomas Scott where, when did the Judge, describing the day of judgment, say, (as being the turning-point for heaven or hell,) “Had they living faith which worketh by love?” When did Jesus say, “This *was* the question?” If I thought faith, and not immortal souls, was to be tried, then I would answer Mr. Scott, and say, Many of them at the left hand had this faith once, but they put it away; and as the work of putting it away was their own, they have damnation for this work. They had once this faith and a good conscience, but they made shipwreck of it. They continued not unto the end, and therefore could not be saved.

Mr. Scott goes on, “The passage (Mat. xxv. 31—46,) is perfectly conclusive against a dead and solitary faith, and every antinomian perversion of evangelical doc-

trines." Mr. Scott is the last man that should speak against antinomian perversion of evangelical doctrines, while he declares to the world, "the believer has no rule of life, but 'Believe on the Lord Jesus Christ,' " with respect to his final acceptance with God; and while he opposes the idea, "that works are clearly the hinge on which our justification and salvation turn, or that works are the turning-point in the matter of salvation." For if "the law is no rule of life, as it respects believers' justification and final salvation, and works, such as are commanded in that law, are not "the turning-point in the matter of salvation;" then the Gospel we are called to believe is antinomian, it is against the law. Mr. Scott asks, "Where is such language to be found in Scripture, or in our own articles?" As I proceed with the quotation, my amazement is heightened. Without going through the whole Scriptures, two strike me, and I shall look for them, and quote no others to answer this. The one I find, John v. 28, 29, "Marvel not at this; for the time is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The other text is in the last chapter of the book of God, ver. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here in the Scriptures is found the language Mr. Scott militates against. He proceeds, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This passage is generally quoted by Mr. Scott, and all Calvinists, to prove that faith is the peculiar gift of God, the same as the light of the sun is, or the same as life is. That it is given to all those for whom it was designed, and

withheld from those who have it not, those from whom he designed to withhold it. But as a scholar, divine, and commentator, Mr. Scott ought to have known, and to have published to the world, that this is not the meaning of this text; but that the antecedent to faith, namely, grace, is the gift of God: "That he giveth grace and glory, and withholdeth no manner of good thing from those that walk uprightly." That is, You are saved by grace; all your salvation is of grace, it is not of yourselves. Eternal life is the gift of God through Jesus Christ our Lord, and by faith you receive it. Mr. Scott, being possessed of some learning, knows this is the plain meaning of the text; and yet where did he ever quote it to prove that salvation is the gift of God by grace, and that faith is the hand that takes hold of it.

As part of this controverted note from his lordship is again quoted by Mr. Scott, in the very last article of his first volume, the first part of my answer shall close with it too. Referring to our Lord's "description of the awful proceedings of the day of judgment," as given by St. Matthew, chap. xxv. we have observed Mr. Scott says, "The persons spoken of in this account of the day of judgment, were professed believers;" and, "The question was, had they true and living faith?" The passage our Lord introduces thus, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink;

I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave thee drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal," ver. 30—46. I beg leave to set this divine, "awful description of the proceedings of the day of judgment," in opposition to Mr. Scott's description of that day, or his comment on this sacred chapter. It remains with the reader to choose which he will: he that reads them both, cannot believe them both.

I have another remark or two to make upon these verses, and what Mr. Scott says upon them. Our Lord says, they were "all nations" who stood at his bar; Mr. Scott says, they were "professed believers." Reader, were they, or were they not? Our Lord says of the righteous, They shall go into life eternal, for that they had done acts of mercy; that the wicked shall go into everlasting punishment, for they did not those acts of

mercy. These acts of mercy, then, done or not done, are made the turning-point. Mr. Scott says, "Nothing availeth but 'faith that worketh by love.'" Reader, which is right? Will there be then a deal of faith to work by love? Whatever the precious jewel within the believer's heart avails with his God at a throne of grace on earth; however by it, and by it alone, the believer comes unto God, obtains promises, works righteousness, out of weakness is made strong, &c. will faith abide then to be tried by works? Answer, conscience. Will not faith and hope, with the believer, in full fruition die? When our Lord, or his servant Paul, speak of a sinner on earth coming to God, they speak of this being the work of God which the sinner is first to do, namely, to believe on him whom God has sent; but when they speak of man as at the bar of God, and of what is to decide the character, and be the turning-point for heaven or hell, they never speak of faith, but of works. And it is worthy of remark, that throughout this chapter, and from the forty-fifth verse of the foregoing one, our Lord is only telling us of what shall transpire at the day of judgment; of what are the characters of those who will be saved, and of those who will be damned. Yet throughout the whole fifty-three verses, he never mentions faith, or its opposite, unbelief; though in Mr. Scott's short and light description of that awful day, not less than fifteen or sixteen times is this same faith brought forward, as that which must be the turning-point in that day. I see several texts in these two chapters not yet quoted, as directly in opposition to Mr. Scott's doctrines as any of those that are quoted; but as I want to close this volume, and to get it out, and as I have said two texts should suffice as an answer to his inquiry, and as these are before the reader, I must postpone any farther consideration of these texts at present. If this should find its way pretty well into the world, and meets with candour in general, the author pledges himself to bring forward his second part, in answer to Mr. Scott's second volume, soon as

possible,—in the course of the present year if he can. And as it will be found Mr. Scott's foundation is destroyed, or removed from under his system, tediousness and tautology shall be guarded against.

In reviewing the whole, I have to observe, from the representations given to me, by several, of his lordship's "Refutation," I had no more intention to write in his lordship's favour when I began, than I had of writing in Mr. Scott's favour. But proceeding, I found his lordship's doctrines were not only according to godliness, but so truly evangelical, and, in general, so truly scriptural, that I have defended him, quite contrary to my intention.

Another thing I would observe before I close this. However Mr. Scott and Calvinists in general, differ from the Anti-calvinists, with respect to the ability of man to believe the Gospel whenever it is preached, and of justification at the tribunal of God in the day of judgment by works; we as well as they, and as heartily too, believe all justification of any of Adam's offspring, whether by grace through faith on earth, or by works, in the last day, originates entirely with God, is the fruit of his mercy and goodness through Jesus Christ our Lord. That all power to believe and obey him here, is not a natural power that is in man;—for he was without strength, till Christ proposed to die for the ungodly;—but is a restored power, given to the rebellious, that the Lord God might dwell among them.

N.B. The author, having reviewed the above, is sorry to observe, that as the subject throughout is in a sense the same, some parts will be found heavy, dull reading. The style of writing too is not such as he could have wished. He hopes, however, as the arguments are tolerably plain, and very important; and a number of texts will here appear to be plain, which commentators had enveloped in darkness, the badness

of the style will be excused. As a good part of the second volume is now ready for the press, and this day having read what is written of it, the author can with confidence say, the second part will be more perfect as to style, and he hopes and believes, not less instructive than the first. To every pious mind he can with a good conscience recommend this work; not to read as a controversy, but as that wherein the Scriptures are clearly opened and illustrated by the Scriptures: and that darkness and mystery they thought hung over Revelation, will be found to disappear. And most of those texts, I believe every one, generally made use of for the purpose of proving Calvinism, will be found noticed; and on investigation, and being compared with other texts, be found clearly to prove the direct contrary doctrine: so that the whole, I trust, will prove a body of sound divinity.

Shrewsbury,
May 7, 1814.

F I N I S.



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